March
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THE Instructor

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THE Instructor

MARCH 1968 Volume 103, No. 3

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**Includes Sacrament Gems and Organ Music.

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CHART LEGEND

Dates indicate time when enrichment material applies: first number is the month; second number is the day; number in parentheses is lesson number.

• Dot indicates material has value for course.
A=Administration.
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TO MOTHER, WITH LOVE

(Our Cover)

Mother does not count the hours she spends doing the countless things which must be done to care for her family and home. She gives her love and time gladly to comfort through troubles and hurts, to watch through days and nights of sickness, to guide the spiritual as well as the temporal lives of her children.

She loves with a tenderness of spirit that always rises to meet each new need, each trial, each joy or sorrow of her loved ones. It is a strange truth that it does not take extravagant gifts to reward Mother or make her feel her task is worthwhile; she can be repaid with a small fist full of flowers and a smile that says, "To Mother, with love."

—GBD.

(Cover subjects are Ruth (Mrs. Charles) McClellan, and her children Callee and Chuck (Charles II); Sandy Twelfth Ward, Sandy East (Utah) Stake.

Art by Dale Kilbourn.

What Is Eternal Life?

by President David O. McKay

In that glorious prayer of intercession offered by Jesus, our Redeemer, just before he crossed the brook Cedron and received the traitor's kiss that betrayed him into the hands of the soldiers, we find these words:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (*John* 17:3.)

To know God and his Son is Eternal Life. There is the key! Life Eternal is what I desire. I desire it more than I desire anything else in the world—Eternal Life for me and mine; for you, and for all the world. And there, in the words of the Redeemer himself, we have the secret.

How May We Know Him?

But how may we know him? That is the next question. Has he at any time, or on any occasion, answered that question? If so, we want the answer, because it is vital. In searching the record as it is given to us by men who associated daily with the Lord, we find that upon one occasion men who were listening to him cried out against him. They opposed his works, as men today oppose him. And one voice cried out and said, in effect, "How do we know that what you tell us is true? How do we know that your profession of being the Son of God is true?" Jesus answered him in just a simple way—and note the test—

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (*John* 7:17.)

That test is most philosophical. It is the most simple test to give knowledge to an individual of which the human mind can conceive. *Doing a thing, introducing it into your very being*, will convince you of whether it is good or whether it is bad. You may not be able to convince *me* of that which you know, but *you know it*, because *you have lived it*. That is the test that the Savior gave to those men when they asked him how they should know whether the doctrine was of God or whether it was of man.

"The Will" Has Been Revealed

We have answered the question that if we will do

(*Concluded on following page.*)

———

(For Course 17, lessons of May 5 and 26, "Moroni vs. Zarahemnah" and "Moroni vs. Ammoran"; for Course 19, lesson of May 5, "Eternal Nature of Covenants and Ordinances"; for Course 25, lessons of May 5 and 26, "Planning to Highlight Others" and "First Things First"; for Course 27, lessons of March 17 and May 5, 26, "Enduring to the End," "A Personal Commitment to the Savior," and "Overcoming Through Christ"; for Course 29, lesson of March 24, "Spiritual Gifts"; to support family home evening lessons 32 and 34; and of general interest.)

his will we shall know; but now comes the question, What is "the will"? And therein is the whole essence of the gospel of Jesus Christ. Just as plainly as Jesus stated and defined what Eternal Life is, or how we shall know it, just as plainly has he laid down that test, *just as plainly has he expressed what his will is.*

The Church of Jesus Christ of Latter-day Saints bears testimony to the world that the "will" of God has been made manifest in this dispensation; that the principles of the gospel, the principles of life, have been revealed. They are in harmony with the principles which Christ taught in the meridian of time.

There is a natural feeling which urges men and women towards truth; it is a responsibility placed upon mankind. That responsibility rests upon members of the Church in a greater degree than upon their fellowmen.

In the 88th Section of the Doctrine and Covenants, we are given this admonition:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning—How?—*even by study*—but not alone by study, as the world searches for it—*and also by faith.* (Doctrine and Covenants 88:118.)

Members of the Church have learned the truth that the everlasting gospel has been restored. What does this knowledge bring to them? It brings to all who have honestly and sincerely obeyed the principles of repentance and baptism the gift of the Holy Ghost, which enlightens their minds, quickens their understanding, and imparts unto them a knowledge of Christ. They have a guide, a help, a means to assist in their acquisition of Truth, in their desire to know what their duty is—a guide that the world does not possess. And this guide is necessary; man cannot "find out" Truth—he cannot find God by intellect alone. It has been said that no man can find God by a microscope. Reason alone is not a sufficient guide in searching for Truth. There is another higher, surer guide than reason.

To Know and To Do

That guide is Faith—that principle which draws our spirits into communion with the higher Spirit which will bring all things to our remembrance, show us things to come, and teach us all things. To acquire that Spirit is the responsibility of members of The Church of Jesus Christ of Latter-day Saints.

Knowing a thing or merely feeling an assurance of the Truth is not sufficient— ". . . to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) The Prophet Joseph Smith said: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (Doctrine and Covenants 107:99.) The man who knows what his duty is, and fails to perform it, is not true to himself; he is not true to his brethren; he is not living in the light which God and conscience provide. That is where the Church stands, and it comes right home to you and to me. When my conscience tells me that it is right to go along in a specified line, I am not true to myself if I do not follow what I know to be right.

Oh, I know we are swayed by our weaknesses, and by influences from without; but it is our duty to walk in the straight and narrow path in the performance of every duty! And mark this: Every time we have the opportunity and fail to live up to that Truth which is within us, every time we fail to perform a good act, we weaken ourselves and make it more difficult to express that thought or perform that act in the future. But every time we perform a good act, every time we express a noble feeling, we make it more easy to perform that act or express that feeling another time.

What Is "the Will"?

"The will" of God is that we serve our fellowmen, benefiting them, making this world better for our having lived in it. Christ gave his all to teach us that principle. And he made the statement: ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.) This is the message God has given us!

This Church is God's Church, which is so perfectly organized that every man and every woman, every child, may have an opportunity to do something good for somebody else. It is the obligation of our priesthood members, it is the responsibility of the auxiliary organizations, and of every member, to serve God and do his will. If we do, the more we do it the more we shall become convinced that it is the work of God, because we are testing it. *Then by doing the will of God, we shall learn to know God, and to get close to him, and to feel that Eternal Life is ours.*

God does reveal to the human soul the reality of the resurrection of the Lord, the divinity of this great work, the Truth, the divine and eternal truth that he lives, not as a power, an essence, a force, but as our Father in heaven!

Library File Reference: ETERNAL LIFE.

GRANDFATHER'S LEGACY

When Grandfather died he left me a small amount of money. Of course the money was helpful, but I don't remember exactly what good it did. I only know it was added to the family fund and used as needed.

I do remember, however, the good that came from the letter found in the strongbox, with my name on it. In that letter, written in Grandfather's painstaking penmanship, he had set down his philosophy of living. That philosophy has been a warm and guiding influence in my life.

Interspersed between the personal lines he wrote:

What the church does for you is a good measure of what you are doing for it.

Christian, when any one asks you what was your best day, say "My next."

You may pass someone a hymnbook with an air that makes it an act of discourtesy, or you may convert the little kindness into a genuine invitation to Christ.

In your church work remember a good meeting is led by anybody, partaken of by everybody, monopolized by nobody, and where everybody is somebody.

The best way to get Christ to come to your church is to bring him with you.

Because Paul said, "This one thing I do," many Christians think themselves wise in sticking to one mode of Christian work. Teaching a Sunday School class, taking the chairmanship of a committee, taking up a collection—some such "one thing" contents them. But Paul's "one thing" was as complex as the lives of the many people who make up a town. It included oratory, quiet conversation, prayer, song, letter writing, debate, journeys, organizations, chains, mockings, rebukes, praises. As you can see, this is not a safe text for lazy folks to quote!

Putting off a duty is putting away power to perform it.

—*Evelyn Witter.**

(For Course 7, lesson of May 5, "The Missionaries"; for Course 15, lesson of March 17, "Paul's Contribution to the Church"; for Course 25, lesson of March 26, "First Things First"; to support family home evening lesson 34; and of general interest.)

*Evelyn B. Witter was born in Chicago and received a degree in Education from the University of Illinois in 1933. She has two children and five grandchildren. She teaches special-education and adult-education classes, is a speech enthusiast and contest winner. She lives in Milan, Illinois.

Library File Reference: GOSPEL LIVING.

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Conflict with a Purpose

*by Allen C. Rozsa**

Throughout history righteous men have had to engage in mortal combat and have had to decide the "whys" of their loyalties. In this article a U. S. air force colonel discusses the conflict in his soul as he has twice obeyed his country's call to unleash weapons of destruction.

I banked my four-engine bomber, heavy laden with deadly bombs, and headed toward Vienna, Austria. Our target: the railroad freight yards. The time: more than twenty years ago. As defensive antiaircraft weapons went into action, the sky around me exploded into an inferno of smoke and fire. My huge aircraft shuddered as pieces of hot steel tore through its wings and fuselage. The terrible, dull sound of shells bursting all around my plane gave testimony to the words of our briefing officer prior to our leaving on this mission. "Intense, accurate, and heavy . . ." was the way he had described the enemy antiaircraft artillery known as "flak."

The flak intensified as we neared the bomb-release point. Some of the huge bombers in the formation began to falter like great wounded beasts—then stagger, stumble, roll over, and disappear below. Finally the cry came, "Bombs away!" and the formation wheeled and twisted in evasive action to escape the murderous flak. The bombs were dropped, the target left behind, and the long flight home began.

As calm once again began to settle within me, these questions demanded answers: "What am I doing here? Why must I engage in the destruction of these engineering masterpieces and structural miracles of our age—even in the destruction of life?"

Not long ago I heard an LDS father say, "I cannot counsel my son to volunteer for military service so that he can go to Vietnam and fight." He went on, "It wasn't at all like this during World War II. During that war people wanted to fight the common enemy. It was different then."

Was it really so different then? Perhaps the difference lies only in the way that father thinks and reasons now, compared to his reasoning as an idealistic young man 22 years ago. It is a strange paradox—taking the life of an enemy to provide for the life and security of family and friends. But is there any real difference in the moral conflicts or issues of these wars?

The battle with Satan is real. In Vietnam and elsewhere in the world we are fighting him in the form of Communism. In World War II we fought him as Nazism. Moroni, the Nephite general, fought him as the driving power behind Zerahemnah and his murderous hordes of Lamanites, when they attempted to bring the Nephites into bondage. History recounts an endless number of battles between the righteous men of the world and the wicked powers who would implement the plan of Satan—the destruction of man's free agency.

To answer the allegation made by the father,

(For Course 9, lesson of May 5, "The Book of Mormon—Another Sacred Record"; for Course 11, lesson of April 7, "Joshua, a Worthy Conqueror"; for Course 17, lessons of May 5 and 26, "Moroni vs. Zerahemnah" and "Moroni vs. Ammoran"; for Course 25, lessons of March 31 and May 26, "Greater Love Hath No Man" and "First Things First"; for Course 27, lesson of March 24, "Making Choices"; to support family home evening lessons 28 and 34; and of general interest.)

*Allen C. Rozsa was born in Los Angeles, California. He received his B.A. degree at the University of New Mexico (1961) and his M.S. degree at George Washington University (1964). He served in the South African Mission from 1946 to 1948 and has since been a bishop, a branch president, and a Sunday School superintendent. As a command pilot and engineer, he has served as U.S. adviser to the Vietnamese air force in photo reconnaissance and has won the Distinguished Flying Cross. He is currently living in Capitol Ward, Potomac Stake (Maryland). He and his wife, the former Dawna Phillips, have four daughters and identical-triplet sons.

Art by Jerry Harston.

"It was different then," let me thunderously proclaim my conviction that there is no difference between the moral conflicts and issues in Vietnam and the moral issue in World War II, or in the wars between the Nephites and Lamanites. The only difference is in magnitude. Alma defined the issue:

> . . . *His* [Zerahemnah's] *designs were to stir up the Lamanites to anger against the Nephites; this he did that he might usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage.*
>
> *And now the design of the Nephites was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies; and also that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires.* (Alma 43:8, 9.)

With these lofty objectives as their goal, the Nephites fought Zerahemnah and his legions and achieved an overwhelming victory. It is of particular interest to note that one of the greatest motivations of General Moroni and his armies was the desire to protect and defend their friends, the people of Ammon, who, having repented of a very wicked and bloodthirsty existence, had made a covenant never to take up arms. (See Alma 43:11.) Moroni knew that these good people, without the aid of his armies, faced certain destruction. The powerful military forces of the United States have offered just such aid and comfort to many lesser nations.

In April of 1966, a major in the United States Air Force, I found myself separated from my beloved wife and seven children and assigned as an adviser to the Vietnamese Air Force. I was stationed at Tan Son Nhut Air Base, near Saigon, in the Republic of Vietnam. My duties included flying numerous photo reconnaissance missions over the territories of the enemy—the Viet Cong.

Shortly after my arrival I began searching for a deeper meaning to the war and my participation in it. I read conflicting statements by respected American political leaders and educators. Some said we should be in Vietnam, and others said we should not. Student organizations in the United States were also split in their opinions.

My mind was in a quandary; but as I studied and prayed about the issue, it soon became perfectly clear to me what I should aim to achieve through my participation in the conflict. I was already aware of the fact that our forces were committed to the war in Vietnam as the result of a promise the United States had made to all the nations of the world in 1947, when our government had offered military and economic aid to any nation that desired to be saved from Communism. The Republic of Vietnam had asked for such aid.

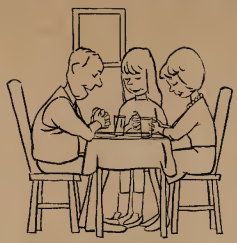
But I found an even more specific cause to fight for; a cause which is a vital element in the broader picture: I was in Vietnam to guarantee to the little rice farmer, who perhaps was unaware of much that was happening, that no foreign power would force upon him a government he did not want; I was there to protect the fisherman from a ruthless enemy who would deprive him of his freedom, and his life if he resisted; I was there to fight Communism so that we, in our great country, hopefully would never have to fight such battles on our own soil. Finally, I was there to continue the fight against Satan and his forces—the fight which began before we came to this earth.

My questions were answered and my course was clear: I must defend my country, my religion, my family, and any people who desired freedom from the ravaging powers of Satan—in whatever form they came.

I pray that as a nation, and as individuals, we will always have the courage and conviction to offer comfort and aid to the oppressed!

Library File Reference: WAR.

Back row, l. to r., Kathleen, Mrs. Dawna Rozsa, Lt. Col. Rozsa, Kristine. Front row, Kimberly (l), Karolyn (r), and identical triplets, Douglas, David, and Daniel (center).



WHAT DOES IT MEAN TO BE "RELIGIOUS"?

A SCIENTIFIC INQUIRY

BY VICTOR B. CLINE*

Art by Dale Kilbourn.

Members of most Christian religious denominations are frequently exhorted to practice what they preach; or as one commentator put it when referring to Christianity and its teachings, "When all is said and done, it's better done than said." It might also be noted that the main target of scathing criticism by Jesus Christ was the pharisees, whom he regarded as hypocrites who drew near him with their lips while their hearts were far from him; who, in a sense, made a pretense of being religious, while their basic motivations emphasized exploitation of their fellowmen.

As a psychologist as well as an active Church member, this writer has long been interested in studying the relationship between professed religious belief and personal conduct or behavior. If a man "believes," does this really change his life or make a difference in how he lives it?

Ultimately an opportunity was presented to study this problem under the sponsorship of the University Research Committee at the University of Utah. A portion of the findings was subsequently published in a professional journal;[1] however, some of the results included in this article have never before been in print.

TECHNIQUES OF THE TEST

The first problem which presented itself to us as researchers was developing a technique or questionnaire which would measure the intensity or degree of one's religious beliefs and commitment. Because of limited funding it was decided initially to study a cross section of the residents of metropolitan Salt Lake, recognizing that there would be a large number of Mormons in this sample, and therefore we could not very well generalize to the United States at large. But it was hoped that if the initial study were successful, it might be possible later to move to a larger sample outside of Utah.

In the initial stages of the project it soon became apparent that developing a device to measure a person's religiousness was an exceedingly difficult task. This was, in part, due to the fact that members of the different Judeo-Christian religions in America vary widely in their beliefs, dogma, and concepts of God, Satan, and opinions about an afterlife, the Trinity, heaven, hell, and many other specifics. In fact, it seemed that no matter what the concept, different religious groups believed differently about it. So who was to say which was the more religious answer? No matter how you scored a response, you

(For Course 13, lesson of March 10, "The Full Measure of Service"; for Course 19, lessons of March 17 and April 21, "Relationship of Man to God" and "The Gospel as a Way of Life"; for Course 25, lessons of March 31 and May 26, "Greater Love Hath No Man" and "First Things First"; for Course 27, lessons of March 10 and April 21 to May 5, "Come Unto Christ," "Be Ye Therefore Perfect," "The Power of Prayer," and "A Personal Commitment to the Savior"; for Course 29, lesson of March 24, "Spiritual Gifts"; to support family home evening lessons 28 and 34; and of general interest.)

[1]"A Factor-Analytic Study of Religious Behavior and Belief," by Victor B. Cline and James M. Richards, Jr.; *Journal of Personality and Social Psychology*, Vol. 1, No. 6, June, 1965; pages 569-578.

*Victor Bailey Cline is a member of the Sunday School general board. He was born in Seattle, Washington, took his B.A. degree at the University of California at Berkeley and went on to receive a PhD in Psychology there in 1953. He holds the rank of Professor of Psychology at the University of Utah. He is also active in the American Psychological Association and the Salt Lake City Youth Protective committee. In the Church he has served as high councilor, bishop's counselor, Sunday School superintendent, and elders quorum president. In his "spare time" he produces motion pictures. He and his wife, Lois Lowe Cline, and their eight children live in the Valley View Fifth Ward, Valley View (Utah) Stake.

penalized the members of some sects. Also, it was found in reviewing the literature in this area that most studies repeatedly came up with a figure of nearly 96% of Americans saying that they "believed in God," with the other four percent saying they "were not sure," and only a small fraction of one percent claiming to be atheists or total nonbelievers. So it was found that merely asking a man whether he believes in God or not really tells you almost nothing about how basically religious he is. Almost everybody believes in God, including nearly all the convicts at our state prison. However, as in the case of the prisoners, this frequently seems to have little effect upon their behavior.

Tapping Five Areas of Religious Belief

So in developing a method to measure religiousness, a questionnaire was finally created which tapped five areas of religious *belief* and three areas of religious *behavior*. The five "belief" areas were as follows:

1. *God (13 questions)*
2. *Good and Evil (7 questions)*
3. *The Church and Organized Religion (7 questions)*
4. *Immortality (5 questions)*
5. *The Scriptures (4 questions).*

A scoring system was arbitrarily developed for the responses to each of the questions in the above areas. This system gave a person points if he answered the questions in what the researchers regarded as the conventionally religious direction. These points were totaled (for each area separately) as a measure of the intensity of the person's religious belief. Example:

24. *Prayer is a way of communicating with God.*

2 points	.....I Agree
1 point	.....I'm Uncertain
0 points	.....I Disagree

And while some people might argue that it is possible (in the example above) for a religious man not to believe in prayer, we rejected this notion, reasoning that in the Judeo-Christian tradition prayer is certainly an essential part of religion. It was also determined that on other aspects of dogma the "traditional" Judeo-Christian teachings would be scored as "more religious" and rejection of them as "less religious." In order not to penalize those protestant sects who, for all practical purposes, have written Satan off as part of their system of theology, yet who may very devoutly believe in God, it was decided to divide the "belief" items into sub-areas, as indicated previously. Thus, a Protestant who didn't believe in Satan would get a low score in just that one area, but if he were committed to a deep and intense faith in Deity he would achieve high "religiousness" scores in the group of questions about God.

Three Areas of Religious Behavior

The second section of the questionnaire dealt with questions having to do with religious behavior —or what a person actually does (not merely what he believes). This section was divided into three areas:

1. *Public Religious Behavior (8 questions about such things as frequency of church attendance, teaching a church class, etc.)*
2. *Personal Religious Behavior (11 questions about such things as frequency of prayer, reading scriptures, etc.)*
3. *Personal Religious Experience (10 questions about such things as witnessing a miraculous healing, etc.)*

The answers to these questions, as in the various belief areas, were scored according to degree of religiosity.

A Subtle Psychological Test

Recognizing that any questionnaire can be faked or answered dishonestly—or even distorted—for any of a variety of reasons, it was decided also to develop a subtle projective psychological test which might reveal a person's deeper, more underlying feelings about religion, God, etc. For this purpose a professional artist was engaged to create seven pictures. They can be described as follows:

1. *Shows man putting fishing tackle in back of car, while across the street many people are entering a church.*
2. *Shows man lecturing to large audience—looks, possibly, like inside of church.*
3. *Shows man taking collection of money, possibly inside of church.*
4. *Shows little boy kneeling at his bedside in posture of prayer.*
5. *Shows very ill man in bed with doctor commenting to the wife, "There is nothing more I can do."*
6. *Graveside funeral service; casket is being lowered into ground.*
7. *Dark and dismal scene, hooded people all in black, evil-looking figure hovers over them (representative of Satanic influence).*

The people who were finally chosen to participate in the experiment were not told initially that it had anything to do with surveying their religious belief

(Continued on following page.)

and behavior—only that some researchers from the University of Utah wanted to conduct an attitude and opinion poll. This was to prevent their having any special preconceived "set" of ideas, or a chance to rig their answers. They were first presented with picture number one, with instructions to "Tell us what is happening in this picture." The theory on which projective tests like this are based is that people will project into these pictures their own needs, conflicts, problems, values, etc. Thus, one man said, "Well, this man is breaking the Sabbath,

"Depth" interview probed individual and family attitudes.

he's going fishing on Sunday. He won't catch any fish"; while another man said, "This fellow is going fishing, and he'll have a great time." (He didn't even comment on or apparently "see" the church and the people entering it across the street.) It doesn't take a sophisticated psychologist to discern the different underlying attitudes of these two men toward church attendance. The responses of all subjects toward the seven pictures were recorded electronically and verbatim typescripts were made for later evaluation.

A Depth Interview

The third technique used to assess and measure the degree of religious commitment was a "depth interview" (also electronically recorded and later transcribed verbatim). This interview contained questions assessing the religiousness of the subject's parents, his relationship with them, the stability of their marriage, etc.; and a vast host of questions relating to the subject's own religious attitudes, experiences, feelings, history, etc.

HOW THE SUBJECTS WERE SELECTED AND RATED

To get a good random sample of people to participate in this research project, the city directory was consulted. This directory lists all adult males and females living in the greater Salt Lake Valley, excluding only transients in motels and hotels. The tenth person listed in the lefthand column of every tenth page was chosen (alternating male and female) to participate in the study. Letters were sent to all the people in the sample and appointments made to interview them. Only 3% of the 160 people chosen for the sample refused to participate.

As previously mentioned, all aspects of the interview were recorded electronically and typescripts were made of the recordings. Each interview started out with the Picture Projective Test, followed by the Depth Interview, and concluded with the filling out of the Religiosity Questionnaire. When all of the data was collected, three trained raters read each person's responses to all the projective pictures and then made ratings about this person on such traits as "overall religious commitment." The ratings of these three readers were then combined. The same thing was done with results of the depth interview. Each interview was read by five psychologists, who rated the person on 38 variables such as "the extent to which he is a 'good Samaritan,' who really helps others," and "the intensity, amount and importance of his prayer life." These ratings were made on a scale of 1 to 5, where 1 meant low, 3 average, and 5 high.

All the variables from the three tests mentioned above were first intercorrelated and then factor-analyzed—which merely means that we tried to find out to what extent any one variable, such as "paying money to the church," was related to any of the others, such as "being a 'Good Samaritan.'" The factor analysis was designed to tell us whether "religiousness" was one general trait in human beings, or whether it was made up of several, possibly independent traits—which could mean that there might be many very different ways of being religious.

RESULTS OF THE TESTS

The results indicated that 72% of the sample, randomly chosen, were LDS, the remainder being Protestant, Catholic, Jewish, or of no religion. The large number of LDS people in the sample made it possible to look at them, their beliefs and behavior, rather intensively. Ninety percent of the total sample indicated that they belonged to some

organized religion. Fifty-one percent of the Mormons and 27% of the non-Mormons (all the rest of the sample) said they went to religious services one or two times a week or more. Nineteen percent of the Mormons and 31% of the non-Mormons indicated that they went to church services "very infrequently or never" (or were, in this sense, almost totally inactive religiously). Contrary to popular belief, it was found that only 44% of the Mormons had held a church job "most or all of the time" during the last two years. This means that a large number of LDS Church members are doing nothing in the Church. Eighty percent of the Mormons pray occasionally or regularly, while 18% pray only rarely, and 2% never. Eighty-nine percent of the Mormons bless their food at meals occasionally or regularly, 7% rarely, and 4% never.

Fifty-seven percent of the Mormons (vs. 40% for non-Mormons) have family prayer occasionally or regularly, while 43% of the Mormons (vs. 60% for non-Mormons) have it never or very rarely.

Sixty-seven percent, or two thirds of LDS Church members read the scriptures occasionally or frequently, 20% rarely, and 13% never.

Do members of the Church attempt to proselyte nonmembers into their faith? Fifty-four percent of the Mormons questioned said that they had, either occasionally or frequently, attempted to interest someone in their religion in the last two years. Only 29% said that they had "never" done this.

Ninety percent of the Mormons surveyed indicated that they had contributed money to the church occasionally or frequently, which compares with 87% (almost the same) for the non-Mormons studied. When asked how much they contributed, 34% of the Mormons (vs. 20% for the non-Mormons), indicated 10% or more of their income. Only 10% of the Mormons and 13% of the non-Mormons indicated no significant payment at all.

No one in the entire sample indicated disbelief in a Deity. However, 4% of the Mormons and 13% of the non-Mormons were "uncertain" about their belief in God; the rest indicated that they "believed."

Seventy percent of the Mormons unequivocally stated that they or someone close to them had been helped or healed of an illness or affliction through the power of God. Seventy-six percent stated that they knew that God had answered their prayers (an additional 19% were "uncertain" or "not quite sure" about this happening in their lives).

Eighty percent of the Mormons sampled indicated that they felt they had been guided or inspired by the Spirit of God with some of their problems and decisions.

Not Quite Converted

Only 75% of the Mormons studied (and 42% of the non-Mormons) believe in the idea of Satan, Lucifer, or some such "evil intelligence or spirit" in the universe. And still fewer (70% of the Mormons and 42% of the non-Mormons) believe that Satan tempts men to do things that are wrong or evil.

Sixty-nine percent of the Mormons believe there is "one true Church" (vs. only 22% of the non-Mormons).

Behavior is influenced by parents' attitudes in the home.

Only 72% of the Mormons (and 36% of the non-Mormons) believe in a literal resurrection of the body. Twenty-one percent of the Mormons are "uncertain" about this, and 7% absolutely disagree (vs. 20% and 44% for the non-Mormons on these latter two items).

Also, only 68% of the Mormons believe that the teachings of their Church are "more correct and true than those of any other church," with a large number uncertain or disagreeing.

The above findings certainly suggest that there are a large number of Mormons who are "not quite converted."

Other Trends

Other consistent trends showed that:

1. A greater proportion of women are "deeply religious" than men.

2. Age-wise—people over 60 contain the highest proportion of "religious believers" by a strikingly high margin. Whether this means that the non-believers or irreligious die off, or whether everybody "gets religion" as he grows older, is hard to say.

(Concluded on following page.)

But we found not a single nonbeliever, or even doubter, over 60 in our sample. We also found a great deal of "strong religious sentiment" among the young adults—but there seemed to be a middle-aged slump in the 40's and 50's (when health is still good and income highest), where religious faith and interest lag most.

It would be inappropriate in this article to go into all the intricacies of the data analysis, but many of the findings can be presented in summary form. And if the reader is interested, complete tables are available along with a more scientific statement of the factor analysis, intercorrelational results, etc. (See footnote 1.)

The Case of the Father and Mother

A high degree of religiousness in one's parents was significantly related to the existence of good family relationships. This was particularly true in the case where the father was religious. The relationship most benefited by his being religious was with his daughter, though his sons also benefited to a lesser degree. The father's religiousness was also related to better husband-wife relationships. It was found that the religiousness of the mother had a greater influence in another area (though it also contributed to better relationships with the offspring); when the mother was religious, it increased the likelihood that her children (especially her son) would also be religious. However, while the relationship between the religiousness of the parents and their offspring was positive and significant, it was still not very great—in fact, considering the potential influence parents have on their children, it was remarkably low.

This was probably due to the fact that some "religious" parents use poor psychology in the way they teach religion to their children, and if anything, sometimes drive their children out of the church. So probably the direction of a parent's influence depends on *how* religion is taught and lived in the home more than whether or not the parents are religious.

No relationship was found between being "dogmatic and authoritarian" and being religious. Dogmatic people can be religious or nonreligious just as easily as nondogmatic and nonauthoritarian people can. The stereotype of the religious person as being a "narrow-minded bigot" just doesn't hold up, as some previous studies have suggested.

Another of the findings revealed that if a person was high on "overall religious commitment" on the picture projective test, he was also likely to be rated "highly religious" on the depth interview and to score high on the questionnaire. The relatively high intercorrelations between these three quite different procedures measuring overall religious commitment suggests that we probably did, in fact, secure or develop fairly valid measures of religious commitment.

Belief and Behavior

Despite this finding, we also discovered that there are different ways a person can be "religious"—it's just not a simple question of either being religious or not religious or somewhere between.

For example, with the women studied it was found that "belief" and "behavior" were significantly related. This means that if a woman *believes* in God, religion, etc., she also tends to *behave* religiously. But for men, we found that this tended not to be the case. While there are certainly men who both believe *and* behave religiously, there are also a surprising number in whom belief and behavior are independent. Thus there are men who profess a deep belief in the Creator, the truth of gospel teachings, etc., but who, during the week or on Sunday, do not *behave* "religiously" (e.g., go to church, read the scriptures, contribute money, etc.). And there are other men who would "flunk" the belief test but who *do* go to church regularly, contribute money, etc., and behave in an apparently "religious" way. It may be that they go for business, social, or other reasons—such as to please their wives.

Another surprising, indeed almost shocking, finding was that being religious in either belief or behavior is almost completely unrelated to "being a good Samaritan," "having love and compassion for one's fellowman" and "possessing personal humility." The irreligious have these qualities in almost the same degree as the religious. And since this finding is based on the total sample (Mormon *and* non-Mormon), it does suggest that there are a lot of devout, religious, church-going people who are non-Christian in their behavior (if the teachings of the Sermon on the Mount and the four gospels are considered relevant to Christian belief and practice).

These findings also certainly suggest that we, as teachers, are failing badly if what children and adults are taught in Sunday School and other areas of their religious life is not translated into behavior, or does not in some ways change their lives for the better. To merely communicate information, or present a dull recital of facts, or recount an event in the life of some religious figure from the dim past *without* making it relevant in a vital way to our present life and condition may indicate, rather tragically, a wasted effort and a lost opportunity.

Library File Reference: GOSPEL LIVING.

SUFFER THE LITTLE CHILDREN BY VOGEL.

CHRIST AND THE LITTLE ONES

"The Master has come over Jordan,"
Said Hannah the mother one day;
"He is healing the people who throng Him
With a touch of His finger they say.
And now I shall take Him the children,
Little Rachel and Samuel and John,
I shall carry the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled;
"Now who but a doting mother
Would think of a thing so wild?
If the children were tortured by demons,
Or dying of fever 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care,
If I carry it to the Master,
Perhaps I shall leave it there.
If He lay His hand on the children,
My heart will be lighter, I know;
For a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;
'Mid the people who hung on His teaching,
Or waited His touch or His nod—
Through the row of proud Pharisees listening
They pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "With children like these?
Seest thou how from morning till evening
He teacheth and healeth disease?"
Then Christ said, "Forbid not the children,
Permit them to come unto me!"
And He took in His arms little Esther,
And Rachel He set on His knee;

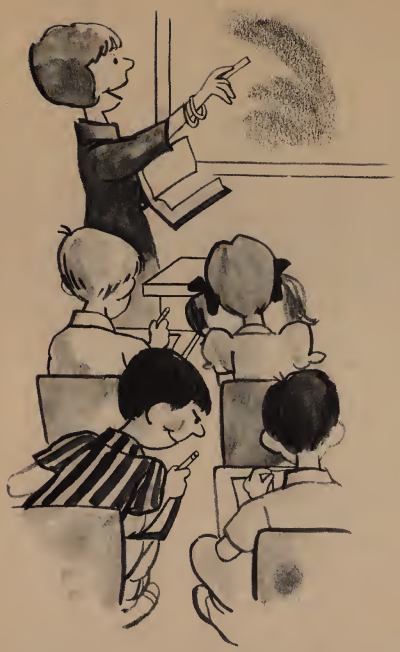
And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers,
And blest them with tenderest love;
And He said of the babes in His bosom,
"Of such are the kingdom of heaven"—
And strength for all duty and trial,
That hour, to her spirit was given.

—*Julia Gill.*[1]

(For Course 5, lessons of March 31 and May 12, "Jesus Helps Us To Be Happy" and "Our Mothers Help Us Worship"; for Course 7, lesson of May 12, "Mother's Day"; for Course 9, lesson of May 12, "We Are Thankful for Our Mothers"; for Course 13, lessons of May 5 and 12, "Little Children" and "Mother's Day"; to support family home evening lesson 28; and of general interest.)

[1]Julia Gill, "Christ and the Little Ones," from *Stories and Poems*, edited by Anna E. McGovern; Educational Publishing Company, New York, N.Y., 1907; pages 115, 116.

Library File Reference: JESUS CHRIST—LOVE FOR CHILDREN.



Art by Dale Kilbourn.

A teacher may say, "Students, while you take this examination, I will be watching to be sure you don't cheat." Or, he can say, "Students, you will take this test on the honor system. I trust you to be honest." Which challenges the desired response?

WHAT DO YOU EXPECT?

*by Milford C. Cottrell**

A Teacher Development Article

"Connie, you will be home alone tonight for the first time. Please don't be frightened."

"The assignment for tomorrow is to read the next chapter. Harold, please be prepared, for once."

As teachers and parents we often underestimate or ignore the power of suggestion. Sometimes the surest way to get a person to do a particular thing is to tell him *not* to do it. When mother tells Connie not to be afraid, is she suggesting to Connie that she *might* be afraid? Is it possible that Connie had never considered being frightened until she learned that mother "expected" it of her?

A teacher in an early morning seminary class could not understand why his students never arrived early enough so that the class could start on time. After careful analysis of the situation he discovered that the students felt he "expected" them to be late. A Sunday School teacher could not understand why the boys wouldn't come into the class and sit down quietly like the girls. Again, it was found that both boys and girls were behaving in the way they felt they were "expected" to behave.

The above examples illustrate how we can actually provoke negative behavior by our expectations.

Positive expectations can influence conduct in a similar manner. A young man who had grown to maturity was overheard telling his father, "Dad, the reason we kids always went to sacrament meeting was because we knew you and Mom expected us to be there."

This expectation had been felt by the children, and fulfilled, even though Mom and Dad had seldom (if ever) said in a direct way that the children *had* to go to sacrament meeting.

Consider the young man whose father always attends priesthood meeting. As the boy nears the age of 12, his father and his bishop explain what will be expected of him when he accepts the priesthood. The first Sunday after the boy is ordained a deacon, his father calls him and says it is time to get ready for priesthood meeting. A similar scene takes place every Sunday morning. The boy knows

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what is expected of him, and seldom will he be found shirking his responsibility. (One such boy even began setting his alarm, so that Dad would not have to waken him. One Sunday when Dad overslept, the lad called to his father and asked if he were going to priesthood meeting that particular morning.)

At stake bishops meeting, one bishop was asked to explain why the people from his ward who were called to serve in the auxiliary organizations seemed to accept their responsibilities so completely and do their work so well. The bishop replied that whenever he and his counselors went to interview a prospective teacher or executive officer, they explained to him what would be expected of him if he accepted the calling. They always expressed their confidence in the person and his ability to do the job right; but they explained that if he could not fulfill the calling with these expectations, they would rather try to find someone else for the assignment. Other bishops in the meeting admitted that when calling someone to a ward position, they often said, in effect, "Now this won't take much time"—consequently many of their workers were not putting much time into their work.

Some parents maintain special savings accounts, which they call "missionary funds," in the names of their children. There are two major reasons for this. The first is obvious—the financial problems often encountered in keeping a person in the mission field will be lessened considerably. The second reason is less obvious: It is the child's feeling, started early in life, that he is "expected" to go on a mission. Because he is expected to go on a mission, he is also expected to prepare himself by being obedient to the commandments and studying the gospel. Few young people reared in this manner will refuse the call to enter the mission field—and they usually make very good missionaries because they are well prepared.

When an instructor at a western university passed out a final examination, he showed the students that he "expected" them to try and cheat. He stood on top of a desk so he could watch very carefully as they worked on the exam. Because he had already shown them very plainly in previous exams that he expected them to cheat, the students were now prepared to accept the challenge. They had invented many devious methods to help each other during the final examination—and they used them under the watchful eye of their instructor.

At Brigham Young University the instructor does not remain in the classroom while students write examinations, unless his presence is necessary to clarify or explain parts of the exam. There is good reason to believe that cheating on the BYU campus is considerably lower than on most other campuses. Could this be because students react by performing as they feel they are "expected" to perform?

As parents, we are the most important teachers our children have. What do our children feel we "expect" of them? Do we show by our behavior that we expect them to adhere to acceptable standards, or do we make them feel we don't trust them?

Many innovations have been developed by successful teachers to convey their "expectations" to their students. Here, for example, is one way to approach a misbehaving student: Ask him to remain after class for a few minutes. Tell him calmly that his behavior cannot be permitted in class; suggest one or two possible courses of action to correct it—perhaps a teacher conference with the parents, the bishop, or the Sunday School superintendent. Then ask the student to supply his own alternatives. He will probably suggest a chance to change his behavior; if he doesn't, the teacher can suggest it. After all the alternatives are listed, ask the student which he prefers. Usually he will choose to change his own behavior. Agree that this is most desirable, but let him know that if it doesn't work, other solutions must be considered.

Approaching the problem as suggested lets the student know what the teacher expects of him and what he can expect of the teacher. A word of caution at this point: A teacher should never promise or threaten to do something under a given condition *unless he is prepared to follow through.* The student will expect certain behavior of the teacher, and the teacher will find himself in difficulty if the student finds he doesn't mean what he says.

Treat a person as though he were what you expect him to be, and he will become what you expect of him.

Library File Reference: TEACHERS AND TEACHING.

On one side of the roof are shown the smiles children have drawn, responding to the theme, "I will smile whenever Mother asks me to do something!"

Efforts of teacher in constructing house were rewarded when children were kept busy identifying themselves in home-helping activities.

Course 7 children, Douglas Ward, Bonneville Stake, are Paul Godfrey, Jeffrey Crowell, Craig Jorgensen, Kenneth Noorlander, Adrienne Morris, Randy Platt, Linda Fielden, Christine Carlisle, Patricia Bailey, Gaile Gordon. Teacher is Charlotte Pomeroy.

Diane Hoole. *Elaine Naylor.* *JoAnn Bailey.*

By thanking him when we kneel to pray, *And by taking little brother out to play.* *By showing Mother we enjoy her food And telling her it's extra good!*

This art work and verse are the results of an "action project" carried out in Bonneville Stake. Children have learned by their efforts the many things a six-year-old can do to show his Heavenly Father that he loves his mother. Drawings on this page were done under the direction of Audrey Naylor, teacher, by Course 7 children in Yalecrest II Ward.

We help little sister if she should fall, *And we run real fast when we hear Mother call.*

Kay Winder. *Ricky Asper.* *Diane Hoole.*

Thirty-ninth in a Series To Support the Family Home Evening Program

It was the Lord who said that the influence of the priesthood should be manifest "by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."
—Doctrine and Covenants 121:42.

INTEGRITY

by Reed H. Bradford

. . . They draw near to me with their lips, but their hearts are far from me. . . . (*Joseph Smith* 2:19.)

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. (*Matthew* 6:16.)

For I the Lord cannot look upon sin with the least degree of allowance; Nevertheless, he that repents and does the commandments of the Lord shall be forgiven. (Doctrine and Covenants 1:31, 32.)

He was the idol of his fellow students. He was a star on the football field and had easily been elected studentbody president. He had many obligations and roles to play, and it was difficult for him to give his studies the amount of time and concentration they demanded. Up until this year, however, he had been able to achieve a high grade-point average. He had achieved it honestly. But now, as he found himself surrounded by the ever greater demands of extracurricular activities, he was falling behind. Today, as he sat in class, he observed some students cheating on this important examination. It wasn't an easy decision to make—to cheat or not to cheat. But under the pressure he finally succumbed. He felt he had done it in such a way that no one had seen him.

(For Course 13, lesson of March 10, "The Full Measure of Service"; for Course 25, lessons of March 24 and May 5, "Greater Love Hath No Man" and "Planning to Highlight Others"; for Course 27, lessons of March 24 and April 21, "The New Sacrifice" and "Be Ye Therefore Perfect"; to support family home evening lessons 28, 32, and 33; and of general interest.)

Photo by H. Armstrong Roberts.

He would never forget how he felt when he knelt to pray for his mother, knowing he had cheated on the exam.

Some months later his mother, who was only 48, was told by her doctors that she had cancer. Everything was done that could be done for her. She also received the administration of the priesthood. But throughout his life this boy who was studentbody president remembered how he felt when he knelt down to pray for his mother, knowing that he had cheated on his examinations at school.

He paid an honest tithing, and he made other financial contributions to the Church. Now it was time to determine his income tax return to the government, and he tried to find every conceivable way in which he could decrease the amount to be paid. One day he heard someone in sacrament meeting speak about "Our Personal Commitment." The speaker said that in all of life's roles we should ask ourselves the questions, "How would the Savior behave if he were in my position? What principles would guide his actions?" As the brother listened, he compared his behavior in the Church with his behavior toward his country, and he was disturbed.

She was nine years old. At school she was having a difficult time in her relationships with the other children her age. She was sensitive; and when they did not accept her, she withdrew. Going to school became a very trying experience for her. In her arithmetic classes she had a particularly difficult time because the children made fun of her when she could not work the problems at the blackboard. One day the principal visited her home and talked with her parents. He told them that she had not been to her arithmetic class for the last four days. When she came home that night, her parents asked her how she was doing in arithmetic. She lied to them and told them that she was doing all right. This was the first time she had consciously misrepresented a situation, and it brought sorrow both to her and her parents.

She had been married five years. During the first year things went quite well. It was a new experience, and they were emotionally attracted to each other.

Photo by H. Armstrong Roberts.

She had kept peace in the home and achieved her ends by flattery and pretense. "Was this integrity?" she asked.

But as normal situations of married life presented themselves, and new demands were placed upon their maturity, these pressures caused tension and discord. They began to argue. Sometimes they shouted at each other.

Then someone told the wife that she could achieve peace if she were coy and made her husband feel that he had more maturity than she did in making decisions. "Your role is to inflate his ego. He will appreciate your dependent attitude and lean over backwards to grant you many favors."

She followed this plan and did achieve a kind of peace. But it never quite made her feel good inside, because there was so much pretense in what she had done.

Dishonesty Breeds Problems

In order to become true sons and daughters of our Heavenly Father, we must demonstrate integrity in all our relationships. We are often not aware of the problems we face when we are dishonest. Let us examine two important ones:

1. We limit our growth when we introduce error into our lives. People often lie in order to protect themselves. They do not like the unpleasantness associated with the demonstration of their own immaturity. But when we lie, either to ourselves or to others, we are not facing the issue squarely and taking appropriate steps to correct it. We remain immature. But look at the thing another way. If our real goal is continued growth, we admit our mistakes; we try to examine the reasons we made them; and we look for ways to avoid repeating them. As we go through this contemplation and evaluation, we grow. This is one of the real fruits of repentance.

2. When we pretend or deceive, we pose a real problem for the individuals with whom we are dealing. How can they know when we are pretending and when we are not? While discussing this point with one of my students recently, she told me a lesson she had learned once when she thought she was justified in pretending. She said that her employer used to offer her a piece of candy once in a while. "Chocolate doesn't agree with me," she said. "But I knew that he was trying to be kind, so I took the candy, ate it, and thanked him very much." She had also mentioned this incident to some friends, and one of them told her employer. "Did you know that your secretary cannot eat chocolate without getting a stomach upset?" He replied that he did not; and subsequently he called my student in and said to her, "Why didn't you just say to me, 'I deeply appreciate your kindness. It means a great deal to me. But the fact is that chocolate upsets me? I would have then asked you what I might offer you as a little refreshment, and you would have told me. The real problem I have now is that I don't quite know when pretense is a part of what you tell me and when it isn't. From now on let us be honest with one another."

Our Relationships with Others

It is a magnificient thing to be able to trust one another. In order to achieve trust, we should set up the conditions of our relationship with one another. Following are three conditions that are important:

1. Our desire should be to do all we can to help each other become more righteous and draw nearer to God. This is the highest definition of love. It implies that a husband and wife will be patient with each other. It implies that parents will present a model of maturity for their children to imitate; if a parent is immature, he will only crystallize his child's immaturity.

2. Whenever we notice immaturity in another in our human relationship, we should feel free to discuss it—not to depreciate another or deflate his ego, but to help. But we should be sensitive in discussing behavior patterns that need improvement and choose the best circumstances to bring them up. It is best not to do so when the other party is tired, hungry, or sleepy, or under pressure or tension. We

(Concluded on following page.)

begin by noting the positive things in his character, and then by discussing the problem together to try and reach an agreement about what changes are necessary.

3. We should be patient with one another. We should be forgiving. We should tell one another of our love for each other. A woman who a year ago suffered three heart attacks wrote a letter this past Christmas in which she said:

. . . Life is, no matter how long one does live, so fleetingly short. . . . Give your love openly to all you hold dear.

. . . As with most of us, the words "I love you" will sound strange to your ears and difficult to say. Don't let them be. If you could only know what those words can and would mean to one who hasn't heard them in such a long time. . . .

We pass this way but once. Open your eyes and see all the glory and feel the love around you.[1]

[1]"A Christmas Letter," by Virginia Nimmo, *The Deseret News*, December 25, 1967, page A14.

The Lord has described the kind of integrity that we should have in these words:

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

And inasmuch as they erred it might be made known;

And inasmuch as they sought wisdom they might be instructed;

And inasmuch as they sinned they might be chastened, that they might repent:

And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

(Doctrine and Covenants 1:24-28.)

Such behavior will give us a divine confidence and peace in the deepest resources of our soul. It will permit our Heavenly Father to manifest his influence in our lives. What greater joy can there be than this?

Library File Reference: HUMAN RELATIONS.

THE BEST FROM THE PAST

Abbreviations on the chart are as follows:
First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.
Isbc—inside back cover. Osbc—outside back cover.
Conv.—Convention Issue.
CR—Centennial Reprint.
*—not available. Use ward library.

	SUNDAY SCHOOL COURSE NUMBER											
May	**3**	**5**	**7**	**9**	**11**	**13**	**15**	**17**	**19**	**25**	**27**	**29**
5	62-11-Cover 66-8-Fbs* 67-6-232	50-1-Cover* 63-1-Cover 67-11-Cover	58-2-61 61-6-208 62-9-322, Isbc 63-8-302	54-9-Cs* 54-10-Cs* 66-9-Fbs	61-10-Cs 66-3-Fbs	57-9-284 60-7-Cs, Fbs 62-7-237 65-7-Cs 66-6-Isbc*	58-7-206 60-1-36 63-12-452 64-7-260 66-9-358	59-2-Fbs 61-7-Cs 63-9-Fbs	59-4-Isbc 62-2-48* 63-5-149 65-3-97 66-3-90	57-10-311 64-8-292 65-3-100 66-1-38	55-1-28* 58-2-61 58-12-383 61-4-Cs	55-8-256* Isbc 63-6-Cs 66-7-265* 67-3-132*
12	60-3-Cover 64-2-66 66-3-Fbs 67-3-Fbs*	60-3-Cover 65-3-Fbs 67-3-Fbs*	57-3-Cs* 62-2-69* 64-3-94 65-4-163	57-3-Cs 66-3-Fbs 67-3-Fbs*	Review Mother's Day	Review Mother's Day	Mother's Day	Review Mother's Day	61-7-226 61-9-296 63-4-Cs 63-8-303 64-11-417 65-4-136 66-4-123	Mother's Day	Mother's Day	Mother's Day
19	64-5-Cover	60-6-Cs 60-8-Cs	60-8-272 62-4-204 63-1-3 63-9-311 65-5-204 67-11-458	65-10-Fbs 66-9-Fbs	56-6-Osbc 63-3-Cs 66-6-Fbs*	56-6-Cs* 60-7-224 60-8-Cs, Fbs	58-7-206 60-1-Isbc 60-7-216 66-9-358	62-11-363 64-6-Cs 65-8-Cs	Review	65-3-100 65-4-156 66-5-Fbs* 67-12-474	63-6-Cs 63-7-Cs 63 9-320 66-12-Fbs 67-6-220	55-8-256,* Isbc 63-2-70 66-4-Isbc 66-5-Isbc* 67-7-262*
26	60-9-Cover 60-11-Cover 63-9-Cover 64-10-Cover	56-6-Cs* 56-10-Cs* 64-3-Fbs 66-9-Fbs 67-4-Cs* 67-5-Cover	60-10-354 61-10-328 64-3-100	Review	60-7-240 60-8-280 66-8-Cs*	55-8-241* 65-5-Cs 66-11-Osbc*	60-7-216 66-7-252* 66-9-358	54-12-Cs 55-1-16* 61-7-Cs	62-4-122 63-1-1 63-2-43 63-4-126 64-3-Isbc 67-10-Isbc*	64-1-18 67-7-290*	54-10-Cs* 63-5-172 65-8-Cs 67-3-97*	Review

OT 198
OT 199
OT 197
CH 145

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matthew 18:12-14.)

The Prodigal Son

BY GARY E. O'BRIEN*

When do we begin to lose a boy? The Prodigal Son did not suddenly become a prodigal on the day he took his inheritance and left home. The seeds of rebellion had already been planted. What might have contributed to this boy's choosing to leave the shelter of his family and seek the ways of the world? As a bishop and as a parent I often ask myself this question and wonder what might be done to help the many youth who need guidance.

Frank, a boy in junior high school, began to chum with a gang of "real sharp" fellows. They wore the "mod" clothes and were always doing exciting things. Everyone took notice of them. Frank wanted to be part of their way of life in every way he could. So he let his hair grow longer, got a pair of boots, and soon he looked as they did. To "belong," however, he was faced time after time with the necessity of doing things he had been taught not to do, things he really did not want to do. But Frank *did* want to be accepted. So he started smoking with his friends down in the orchard. One time someone brought a pack of beer. They skipped a few classes. Soon it became necessary for Frank to lie and cheat in order to keep up and stay out of trouble at school.

What happened when the change in Frank's behavior showed up at church? His Sunday School teacher found it easier to ask Frank to leave class than to put up with his remarks and disturbances. The priesthood adviser noticed that Frank was not attending priesthood meeting but assumed he had just become lazy and was sleeping in. His clothes and haircut were really not appropriate for sacrament meeting, so his parents did not insist that he go. Frank's grades were not too good at school, which gave him an excuse for missing MIA. The friends he had in the ward began to ignore him, lest their reputations become affected. After a year of high school Frank became a dropout and later left home.

How could this boy have been saved the troubles which now are his?

A good scoutmaster who took time to know his boys, and a mother who constantly indicated her love to her son, were definite factors in helping another teen-ager leave his gang when the group began to talk of stealing gasoline. Had he stayed with the crowd, he might have stolen cars, robbed stores, and gone to prison. Some of his companions eventually did.

The Prodigal Son, no doubt, thought he would have great fun away from home. He probably felt he could do much better on his own. His feelings must have been much the same as those of youth today.

The young man took his inheritance and journeyed into a "far country," where he wasted and spent all he had in riotous living. He lost his inheritance, his honor, his family, and his self-respect. He was herding the swine and eating with them when he realized that even the hired servants in his father's home had plenty to eat, while he was hungry. (See Luke 15:11-32.)

Repentance is difficult, since it requires discipline and courageous action on the part of the one seeking forgiveness. In the words of President David O. McKay:

The first step to knowledge is a realization of the lack of it; and the first step towards spiritual growth is the belief in a higher and better life, or conversely, a realization of the meanness of one's present state. Repentance is the turning away from that which is low and the striving for that which is higher. As a principle of salvation, it involves not only a desire for that which is better, but also a sorrow — not merely remorse — but true sorrow for having become contaminated in any degree with things sinful, vile, or contemptible.[1]

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1 *Gospel Ideals*, selections from the discourses of David O. McKay; an *Improvement Era* publication; Deseret News Press, Salt Lake City, Utah, 1953; page 13. See also, "Four Faces of Repentance," *The Instructor* centerspread, January, 1965.

(Concluded on opposite back of picture.)

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Photo, Camera Clix, Inc.

THE PRODIGAL SON

The Prodigal Son

(Concluded from opposite back of picture.)

The Prodigal followed the basic steps. He recognized the error of his ways and was sorry for his sins. He decided to return to his family, ask his father's forgiveness, and cease to do that which was wrong.

His father saw him coming, ran to him, and welcomed him home. The servants clothed him and prepared a feast.

"For this my son was dead, and is alive again; he was lost, and is found. . . ." (Luke 15:24.)

The loving and forgiving spirit of the father is impressive, as he, without a word of condemnation, embraced the wayward but repentant son. How different the story would be if no one had rejoiced in his return and made him welcome!

The Prophet Joseph Smith said:

The nearer we get to our Heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another.[2]

A young man who had found it difficult to make friends at college became involved with a "hippy" group. To begin with, he found he enjoyed being in their company because these people seemed to accept him. Since he worked in a tavern some nights after school, he found it easy to drift into their ways. During summer vacation he traveled to San Francisco to visit friends who were living there in the "hippy" district. He was becoming a prodigal.

However, when this boy returned home, a new bishopric took an interest in him. They called on him and asked him to accept a position in the ward. Seemingly, he needed only this offer of friendship to turn him back in the right direction. He accepted the job. He began to attend an MIA class, where the teacher welcomed him and later visited him at home to get better acquainted. Other class members included him in their activities. He found a new job after school and developed a real interest in life.

A prodigal is a waster. The Prodigal Son not only wasted his inheritance, but his time, his talents, and his opportunities. I look at the father and his son as portrayed in this picture and think of the many wonderful experiences and happy memories they have missed that are gone forever — opportunities of the past that cannot be recalled.

A friend of mine who works very hard in his ward and is always willing to do anything requested of him is often asked why he dedicates so much time and energy to the Lord's work. He replies, "I am happy in this service, and no matter how hard I work I can never make up the time and opportunities lost during the many years I was not active in the Church."

Perhaps all of us have some prodigal tendencies. We sometimes waste our health, our money, our talents, or our opportunities. Imagine what could be done with the time we waste!

Are we wasting teaching moments also — these precious gems of time when we might keep someone from starting down that road away from home, where one wayward experience leads to another and another? Are we taking seriously enough our chances to show kindness and love to those in need of compassion?

Elder James E. Talmage wrote that there is a difference between a "shepherd and a hireling herder. The one has personal interest in and love for his flock, and knows each sheep by name, and the other knows them only as a flock, the value of which is gauged by number; to the hireling they are only as so many or so much. While the shepherd is ready to fight in defense of his own, and if necessary even imperil his life for his sheep, the hireling flees when the wolf approaches, leaving the way open for the ravening beast to scatter, rend, and kill."[3]

Nearly every week a worried mother, a concerned teacher, or an interested friend asks, "Will you talk to my girl?" "What can I do to get my boy back?"

The Prodigal Son had acquired a wrong sense of direction. He did not suddenly become lost when he left home and started down the path of independent action. When do we begin to lose a boy?

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2 *Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1958; page 241.

3 James E. Talmage, *Jesus the Christ*, 1957 edition; Deseret Book Company, Salt Lake City, Utah; page 417.

For Course 13, lesson of April 28, "He That Was Lost"; for Course 17, lesson of April 7, "Helaman"; for Course 19, lessons of April 7, 21, and 28, "The Gospel As a Way of Life"; for Course 25, lessons of March 31, April 21, and May 19, "Greater Love Hath No Man," "Rejoice With Them That Rejoice," and "Highlighting the Importance of Others"; to support family home evening lessons 28, 30, and 33; and of general interest.)

Library File Reference: *GOSPEL LIVING*.

OT 200
OT 194
OT 196
OT 195
CH 146

OUR WONDERFUL WORD OF WISDOM

A Flannelboard Story by Marie F. Felt

"In the beginning God created the heaven and the earth." (Genesis 1:1.) It was important that it be a good earth—and for a very special reason. It was to be the place where God's spirit children would come to obtain mortal bodies and to show him that they would obey his commandments while they were living away from him.

After God had created all things for the happiness and benefit of his children, he created a body for Adam, who would be the first man to live on this earth. He also created a body for Eve, who was to be Adam's wife. They were very special bodies. They were healthy, strong, and good.

Now God wanted his children to keep their bodies healthy and strong, so he told them how to do it. To Adam and Eve he said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Genesis 1:29.) [*End of Scene I.*]

Many, many years after Adam and Eve, there lived a young man named Daniel, who also knew what our Heavenly Father had said was good for us to eat and drink. He even remembered this when he and his friends were captured by the armies of a king named Nebuchadnezzar and taken to their country to live.

Because these captive boys were so healthy, handsome, and wise for boys of their age, they were chosen to live at the king's palace, to eat the food he provided, and to be taught by great men.

When Daniel saw the kind of food and drink the king wanted them to have, he spoke to the prince of the eunuchs (a person who had charge of others for the king). Daniel told the prince about the kind of food and drink the Lord God had said was good for people and asked that he and his friends be given this kind of food.

But the prince of the eunuchs was afraid. He told Daniel that the king might have him killed if he didn't obey him and give these boys from Canaan the food and drink that he had ordered them to have. He was afraid they would grow thinner and paler than the others if he gave them different food and drink. [*End of Scene II.*]

Daniel, however, knew that instead of becoming worse looking, they would grow stronger and more beautiful if they obeyed the Lord God. So he went to Melzar, the man who had charge of their food, and asked him to give them the kind of food and drink they preferred for just ten days. If, after that time, they looked worse than the others, they would eat and drink whatever the king had ordered. If they looked better, then they hoped that Melzar would let them continue to have the kind of food they requested. Melzar could see no harm in this, and so he agreed.

At the end of the ten days Melzar was very pleased with the appearance of the boys. They were fairer and fatter, more alert and able to do all the things asked of them than the other boys. So Melzar let Daniel and his friends continue to eat and drink the things they requested. The Bible tells us:

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. (Daniel 1:17.) [*End of Scene III.*]

Our first prophet in these latter days was Joseph Smith. When the Prophet Joseph organized the Church, he was very anxious to do those things which our Heavenly Father wanted him to do. When he didn't understand something, or was puzzled or bothered, he would not decide things for himself. He would always pray to the Lord and ask his help.

One day as he entered a room where those attending the School of the Prophets met, he found the room filled with tobacco smoke. It was the custom in those days for people to smoke. However, to young Joseph, a prophet of God, it seemed not to be right. Without saying anything to the others, he went into another room and knelt down to pray. He asked the Lord if this tobacco habit was right or if the people of the Church should not smoke. In answer the Lord gave him instructions in a revelation. [*End of Scene IV.*]

This revelation is found in Section 89 of the Doctrine and Covenants (Show this book to the children.) Not only did the Lord tell the Prophet that smoking is not good for anyone, but he also told him to tell the people that they should not drink wine nor strong drinks. He also said that hot drinks are not good for us. On October 30, 1870, the Prophet Brigham Young said:

I have heard it argued that tea and coffee are not mentioned therein [the Word of Wisdom]; *that is very true; but what were the people in the habit*

(For Course 3, lessons of March 3 and 10, "Our Heavenly Father Tells Us What is Wise for Us to Drink"; and "Our Heavenly Father Tells Us What is Wise For Us to Eat"; for Course 5, lesson of March 10, "We Trust Our Heavenly Father"; to support family home evening lesson 25; and of general interest.)

of taking as hot drinks when that revelation was given? Tea and coffee. . . .

Now then will we observe the Word of Wisdom? Will we let our tea, coffee, whisky, and tobacco alone?[1]

Jesus told the Prophet Joseph Smith that it was all right for us to eat meat, both from fowls and some animals, but not in large amounts.

In addition, God said that it was especially good to eat herbs and fruit. Grains such as wheat, corn, and rye also are good for us. [*End of Scene V.*]

Joseph, the prophet, met with the brethren at the School of the Prophets and explained to them the Word of Wisdom. He told them the promise that went with living it and the physical blessing that would be received. If we will remember to do these things, the Lord has told us that we will be healthy; that we can run and not be weary, we can walk and not faint.

Isn't it wonderful to have a Father in heaven who really cares enough what happens to us that he will tell us what is best for us to eat and drink? [*End of Scene VI.*]

How To Present the Flannelboard Story

Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life.

Characters and Props Needed for This Presentation Are:

Fruit trees, berry bushes, and grape vines. (OT194.) To be used in Scene I.
Adam and Eve. (Use flannelboard figure (OT190) from the story, "The Sabbath Day Is a Holy Day," *The Instructor,* December, 1967.)
Prince of the eunuchs. (OT195.) To be used in Scene II.
Melzar, the boys' guardian. (OT196.) To be used in Scene III.
Daniel and his three friends. (OT197.) To be used in Scenes II and III.
Other boys at the king's palace. (OT198.) To be used in Scene III.
Tray of king's food. (OT199.) To be used in Scene II.
Tray of food that pleased the Lord. (OT200.) To be used in Scene III.
Joseph Smith praying. (CH145.) To be used in Scene IV.
Liquor, coffee, tea, cigarettes, pipe; also grain (wheat, corn), vegetables, fruits, meat. (Find pictures in any magazine.) To be used in Scene V.
The Doctrine and Covenants. To be used in Scene V.
Joseph Smith talking at the School of the Prophets. (CH 146.) To be used in Scene VI.

Order of Episodes:

SCENE I:
Scenery: The Garden of Eden.
Action: Adam and Eve clothed in animal skins look at fruit trees, berry bushes, grape vines.

SCENE II:
Scenery: Interior of King Nebuchadnezzar's palace.
Action: Daniel and his friends are seen talking to the prince of the eunuchs. They have just been offered the king's food. They refuse and ask for food and drink that our Heavenly Father has said is good for them.

SCENE III:
Scenery: Same as Scene II.
Action: Melzar looking at Daniel and his friends and the other boys who live at the king's palace and have been eating the king's food. Daniel and his friends are much healthier and stronger looking.

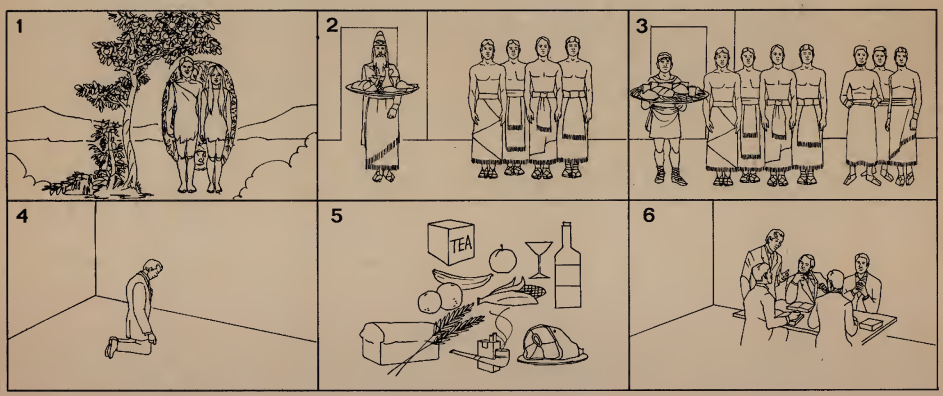
SCENE IV:
Scenery: Indoor scene.
Action: The Prophet Joseph Smith kneeling in prayer to ask the Lord's guidance about the use of tobacco.

SCENE V:
Scenery: Word of Wisdom.
Action: Pictures explaining the Word of Wisdom: coffee, liquor, tea, cigarettes, pipe; also grain (wheat, corn, etc.), vegetables, fruit, meat. Book, the Doctrine and Covenants.

SCENE VI:
Scenery: Indoor scene.
Action: The Prophet Joseph at a meeting of the School of the Prophets is explaining the Word of Wisdom and the promises and blessings that go with living it.

Library File Reference: WORD OF WISDOM.

[1]Brigham Young, *Journal of Discourses;* Vol. 13, page 277.



Teacher Development Article for Faculty Meeting

How To Enjoy Being Supervised

*by Rex D. Pinegar**

Supervision is the process of assisting another person through observing his performance and providing useful, appropriate, and kindly suggestions. Such a process places much of the responsibility for success upon the person being supervised. In the Sunday School program of the Church an effort is being made to assist teachers through classroom supervision. One of the assignments of the superintendency, the Junior Sunday School coordinator, and the teacher trainer is to visit classrooms each Sunday. Here are some suggestions for you, *the teacher*, which should increase your ability to enjoy being supervised.

1. *Be prepared.* Prayerful study of the lesson two or three weeks in advance will enable you to formulate appropriate objectives, gather varied material on the lesson content, and aid you in keeping each lesson in proper perspective as one lesson leads to another. Specific objectives help avoid the tendency to ramble and thus provide a more meaningful learning sequence for the student as he builds one concept upon another. A teacher who is prepared to follow through welcomes the kindly evaluation of a supervisor who has visited the class.

2. *Use the supervisor.* As you plan your lesson, be thinking of the individual members of your class. Knowing the students' particular needs and the strengths of the member of the superintendency responsible for your class should help you to know how the supervisor can assist during his class visit. Perhaps he can help by sitting next to a student who sometimes has difficulty behaving as he should; it may be best to have him observe your use of teaching aids and make suggestions following class. If you wish, you may provide the supervisor with a checklist designed to provide specific helps. The supervisor may be an excellent resource person for the particular lesson. You should not use the visitor as a "crutch," however, in the lesson presentation. Often the supervisor can aid you most by being in the class as a silent supporter. The teacher who sees the supervisor as a *support* will enjoy being supervised.

3. *Make the supervisor welcome.* When the supervisor enters the classroom, extend a word of greeting and introduce him to the class. Let him know how glad you are to have him meet your class members. This takes the awkwardness out of the situation and makes it easier for both teacher and supervisor to enjoy the classroom visit.

4. *Proceed with the lesson.* Following the brief introduction of the supervisor to the students, indicate a place for him to sit and move immediately into the lesson. You cannot ignore the presence of another adult in the room, but you should do your best not to let the situation change your planned approach to the lesson. By proceeding with the lesson you will put both supervisor and students at ease and will likely improve your own state of mind. Having come to class prepared to lead students toward a specific objective, concentrate on doing this and you will gain more joy from being supervised.

5. *Visit with the supervisor after class.* Counseling with the supervisor after class enables you to take advantage of his help. He has seen you develop a sequence of learning experiences, and he may make useful comments regarding teaching behavior, teaching techniques, rapport with the children, etc. If you have provided him with a checklist, discuss the responses he has made on the sheet. During this brief (five-minute) visit try to determine what you have done well and discuss how you would change things if you were to teach the lesson again. The supervisor may want to meet with you later to discuss problems in greater depth. The teacher who gets help from his supervisor will gain joy from being supervised.

Joy comes from reciprocal love. Remember, the supervisor is working with you to make a kindly evaluation. He has your welfare in mind. You *can* enjoy being supervised.

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*Rex D. Pinegar is a member of the Sunday School general board. He was born in Orem, Utah, and received his B.S. degree at Brigham Young University in 1958. He took his M.A. at San Francisco State College in 1962 and his EdD degree at the University of Southern California in 1965, after completing a two-year fellowship. Besides teaching at BYU, he has worked in many organizations for retarded and exceptional children, and is president of Utah Federation of Councils for Exceptional Children. He has served the Church as a stake missionary, home teacher, president of his seventies quorum, and stake YMMIA superintendent. He lives in Pleasant View Third Ward, East Sharon Stake, Provo, Utah, with his wife, the former Bonnie Lee Crabb; they have five children.

Library File Reference: TEACHERS AND TEACHING.

The Sunday School—Our Image as a Church

Superintendents

Recently a teacher in one of our Sunday School classes asked, "Who is God?" Several answers were proferred by members of the class. Then the teacher said, "I'll tell you who God is. God is free agency."

In another Sunday School class, across the nation, a teacher read to the class from the manual. Even when he wasn't reading, his eyes were directed at the floor, rather than keeping in contact with class members.

Another teacher in one of our Sunday Schools was a new convert. When questions came from the audience, she eventually broke down because she was unable to answer the queries. She thought a teacher must be able to answer any question a class member might ask.

In still another Sunday School the teacher said, "I'm not going to teach the lesson from the manual this morning." Then she commenced to discuss an article from the *Reader's Digest* which was foreign to the lesson objective.

Superintendent, is one of these actual cases from your Sunday School? Do any of your teachers present false doctrine? Do any of your teachers bore their students by reading the lesson? Do any of your teachers consider it necessary to set themselves up as authorities who must have the answer for every question asked? Do any of your teachers substitute current-event discussions for the lessons in the manual and the lesson objectives as stated therein? If so, you are not doing your job.

There are two basic responsibilities in operating a Sunday School. One is administration. The second is teacher training, teacher development, and teaching improvement.

Administration involves setting up an organization in the Sunday School; effectively organizing the worship service, prayer meeting, and faculty meeting; instructing the faculty on administrative problems; and motivating all Sunday School personnel.

Too many superintendents have an understanding of the responsibility in the administrative area but completely fail to recognize their responsibility in the teaching area. As a Sunday School superintendent, you should have three teaching programs in process: (a) pre-service teacher training, (b) in-service teacher development, and (c) in-service supervision.

The pre-service teacher training course is a 26-week course entitled *Teaching the Gospel* and is taught under direction of the teacher trainer. The students for this course are selected and called by the bishop.

The in-service teacher development lesson is taught in faculty meeting by the teacher trainer. Subjects to be presented are found each month in *The Instructor* in the feature entitled, "Teacher Development Lesson for Faculty Meeting." However, if the teacher trainer recognizes a subject on which his Sunday School faculty needs special help, he may vary his subject accordingly.

During the last six months of 1967 members of the general board of the Sunday School visited every stake in the Church and presented the concept of in-service supervision. This procedure is embodied in the film *No Greater Call*, which demonstrates how the in-service teacher supervision program works. Every ward and branch in the Church should have its Sunday School faculty see the film. It demonstrates two basic features: (1) how to supervise, and (2) how to be supervised. Put this program into effect and you will know whether any of the teaching examples given above have taken place in your classes.

In many respects the Sunday School is the front for the Church. Someone has said, "Clothes don't make the man, but they make ninety percent of what you see of him." Likewise, the Sunday School doesn't make the Church, but it makes a great deal of what people see of it.

Pre-service teacher training, in-service teacher development, and in-service supervision are important keys to improving our image as a Church and to changing the behavior of individuals so that it more nearly conforms to the principles taught by our Savior.

—*Superintendent*
Royden G. Derrick.

Library File Reference: SUNDAY SCHOOL—LOCAL LEADERSHIP.

Memorized Recitations

For May 5, 1968

The scriptures listed below should be memorized during March and April by students in Courses 15 and 19. During the Sunday School worship service on fast day, May 5, 1968, each class will recite in unison its respective passage.

COURSE 15:

(In the context of this scripture Christ foresees the apostasy; he warns his disciples to hold firm to the gospel and to be wary of false prophets.)

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

—Matthew 24:4, 5.

COURSE 19:

(In this scripture Amulek explains that through the sacrifice of Christ we have hope of eternal life, through faith in Christ and his teachings. Here "believe" implies faith, repentance, baptism, and continued obedience to the gospel of Christ.)

"And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else."

—Alma 11:40.

COMING EVENTS

April 5, 6, 7, 1968
General Conference

• • •

April 7, 1968
Sunday School Conference

• • •

April 14, 1968
Easter Sunday

• • •

May 12, 1968
Mother's Day

Answers to Your Questions

Enrichment Material for Courses

Q. Will the general board please supply specific enrichment materials for Courses 9 and 11?

—East Lansing Stake

A. Since receiving your inquiry, the Teaching Aids Specialists' committee has published the *Teaching Aids Specialists' Guide* covering every lesson for each course during the year, listing references to pictures, maps, books, charts, articles, posters, and other enrichment material which is usually contained in a library. This book can be obtained from Church Distribution Center, 33 Richards Street, Salt Lake City, Utah 84111, at a cost of $1.50. Specific enrichment for each course is also published monthly in *The Instructor* magazine.

The Priesthood Genealogy Class

Q. Are priesthood genealogy classes held during Sunday School?

—Houston Stake.

A. "Genealogy in Action" is to be held in conjunction with MIA. If stake presidents and/or bishops feel that local conditions require this class be held Sunday morning, it should be conducted as an adult class during the regular Sunday School class period. It must not take the place of either the Gospel Doctrine or Family Relations class, nor be held during opening exercises in competition with the regular Sunday School program. (See *Priesthood Bulletin, March-June, 1967.*)

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NOW AVAILABLE

The new edition of the *Sunday School Handbook* is now in print, and may be ordered from Church Distribution Center, 33 Richards Street, Salt Lake City, Utah 84111. Price, 50¢.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of May

HYMN: "Come, We That Love the Lord"; author, Isaac Watts; composer, Aaron Williams; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 25.

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.

(Psalm 100:1, 2.)

Thus spake the "sweet psalmist of Israel." (2 Samuel 23:1.) And in what better manner can we express joy for our faith than by giving utterance with the most personal and yet expressive means at our disposal—the singing voice, the instrument we all possess?

The scriptures abound in references of the need to show praise and love for our Heavenly Father in song; and these texts have supplied eloquent verses for both anthems and hymns. How important it is that our musical offerings to "The God who rules on high" be superior musically and textually, and beyond reproach in any way, since it is to Him that we sing in the worship service!

However, we must sing hymns which, while eloquent, present messages significant to us as worshipers, in order that our voices may join together vigorously and securely to speak the words from our hearts. Surely no member of the Church who has a secure testimony can gainsay such a text as the one under consideration this month.

Isaac Watts, the remarkable Englishman who wrote these verses, is the author of no fewer than 14 of our hymns; and none carries a more direct and vigorous message than this one. Choristers are reminded once again that without a complete knowledge of the hymn text they cannot expect to do an adequate job, not to mention a superior one, in presenting this hymn. If they will read it aloud during the preparation period prior to Sunday, and endeavor to capture the full impact of its meaning, they can have it so firmly in mind that it is necessary only to glance at it from time to time in conducting. With a hymn as short as this one, this procedure is entirely feasible for most choristers, and should be the goal for all.

Come, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And worship at his throne.

Let us consider these lines a moment. It must be inconceivable to a chorister that anyone who comes to Sunday School with real intent can question the urgency of the first stanza. Would any in attendance deny that he loves the Lord and wishes to "worship at His throne"?

An even stronger challenge appears in the next stanza: *Let those refuse to sing Who never knew our God.* Certainly from this point on, the rafters should be ringing with full-bodied sound! Make sure the hymn is sung in its entirety. Although many of our hymns can be shortened without appreciable loss in meaning, this one cannot. Some hymns have stanzas which are more or less self-contained and make sense in themselves. Note, however, that were you to conclude the present hymn after the third stanza, not only would the complete meaning be lost, but you would end in the middle of a sentence! The admonition to understand the message of the words in every hymn used in the Church is one of the most important that can be offered in this column.

Musically, this hymn might be said almost to "sing itself." The melody is unsophisticated but well conceived, with good voice leading throughout. The same thing is true of the other voices, if the hymn is sung in parts. There is sufficient interest in the various lines to challenge musicians in the congregation, without taxing the less capable singers. In fact, this is an ideal opening hymn; and it is hoped that choristers will make use of it as such in the future.

Again, do not try to read too many musical ideas into a hymn such as this, but let it evolve naturally. In other words, let the congregation breathe after the dotted half note in the second full measure if they so desire (and they will!), even though in the second stanza there is no comma there. It is only important that the musical thought continue unabated. Remember, there is no hard and fast rule about breathing at each comma, either. In this case such a breath would be desirable, except after the word "accord" in the first stanza; the natural inclination here is to proceed on to the climactic note in the next measure.

Because this is a short hymn, there is really no need for an interlude between verses. (This custom is open to question. However, if a hymn is long, an interlude in the

middle may be not only appropriate, but desirable.)

Conduct in broad, straightforward movements, with a manner expressing confidence and rapport with your congregation, and they cannot help but sing this excellent hymn from their hearts.

Mention was made earlier of the need to employ the very best music in our worship services. One is reminded of the words of the great nineteenth-century composer, Johannes Brahms: "The eagle soars upwards in loneliness, but rooks flock together. May God grant that my wings grow thoroughly and that I belong at last to the other kind." May we, too, as church musicians, soar upward and strive to bring our congregations into greater awareness of sublimity in musical expression.

—*Ralph Woodward.*

Junior Sunday School Hymn for the Month of May

HYMN: "Morning Thanksgiving;" words and music by Evan Stephens; *The Children Sing,* No. 193.

(The first Sunday of May will probably be largely taken up with final preparation of the music for Mother's Day on the second Sunday. ((See last month's *Instructor* for the music for Mother's Day.) The following Hymn of the Month might be introduced on the third Sunday if time has not allowed its earlier presentation. It might be wise to wait until after Mother's Day to lift the cover on our "months-of-the-year" poster for May, as our April picture reminds us of the music prepared for Mother's Day.)

Sister Adams had prepared a picture of a child at his bed on a beautiful morning, with the sun warming all it caressed, to remind the children of this month's hymn of gratitude for the beauties of nature. However, she did not immediately let the children see what was hidden behind the May cover on the poster. Instead, she had three pictures mounted for display before the Junior Sunday School: one of a quiet night scene (a horse in the moonlight among trees near a pasture brook), one of some hard-working farm hands pitching hay beneath a burning sun, and one of a beautiful mountain peak at morning. She asked the children to study the three pictures carefully and see how each one made them feel, as Sister Bentley played the new hymn of the month on the organ. Then she asked them to tell her which picture seemed to accompany the music best. (It is very important that each sincerely offered opinion of the children be warmly received. There is, after all, no *one* right answer, and the purpose is to get the children to listen, to feel, and to express what has taken their attention.)

After the children had responded and told why they felt as they did, Sister Adams said, "I'm going to put this beautiful mountain scene in front of the other pictures this morning. High on a mountain such as this, not too far from where President McKay lives, there is a beautiful ledge" (and she pointed to an imaginary spot where such a ledge might be) "on which a short but very strong pine tree grew. Because its boughs had held up heavy snow for most of each year of its life, the top was flattened rather than pointed." (Sister Adams dramatized the boughs, heavy with snow, as she spoke and showed a picture she had drawn of such a tree.)

"Can you imagine a grown man climbing the mountain to that ledge and then climbing that tree to sit cross-legged in the very top, where the boughs were flattened? There really was such a man, and he really did that. His name was Evan Stephens. He used to sit in the top of that tree for hours and look at the beauties of our Heavenly Father's world. He felt so grateful every day for the beauti-

(*Concluded on page* 125.)

May Sacrament Gems

SENIOR SUNDAY SCHOOL

". . . See that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness. . . ."[1]

JUNIOR SUNDAY SCHOOL

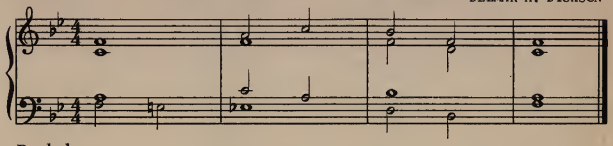
Jesus said: "This is my commandment, That ye love one another, as I have loved you."[2]

[1]Mormon 9:29.
[2]John 15:12.

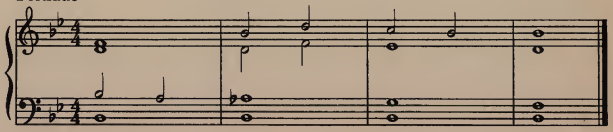
Organ Music for May Sacrament Gems

DELMAR H. DICKSON

Prelude



Postlude



The following is a classroom conversation which brings out the qualities of Ruth, the girl from Moab, and some facts about . . .

LOYALTY, THE GOLDEN RULE

by Rex D. Pinegar

(A Sample Lesson Plan)[1]

Topic: Loyalty (Ruth, the Girl from Moab).[2]

Main Concept: Loyalty is a quality of character which brings blessings from the Lord.

Objective: When the students complete today's lesson, they will be able to do the following:

a. state an example of loyalty from their own lives,

b. select an act or acts of loyalty to the Lord which they will perform during the coming week and report on at the beginning of the next class period.

(For Course 5, lesson of March 17, "We Are Trusted"; for Course 11, lesson of May 5, "Ruth, the Girl from Moab"; for Course 13, lesson of May 26, "An Evening Among Friends"; for Course 15, lessons of March 3 and 10, "Paul Addresses a King" and "Paul's Greatest Victory"; for Course 25, lessons of March 31 and May 19, "Greater Love Hath No Man" and "Highlighting the Importance of Others"; for Course 27, lessons of March 31 and April 21, "Making Choices" and "Be Ye Therefore Perfect"; for Course 29, lesson of March 24, "Spiritual Gifts"; to support family home evening lessons 28 and 33; and of interest to all parents and teachers.)

[1]This technique is also helpful to parents as they teach the family home evening lessons.

[2]Marion G. Merkley, *Old Testament Stories* (Manual for the Sunday Schools, Church of Jesus Christ of Latter-day Saints, Course 11); lesson 35, "Ruth, the Girl from Moab."

Photos by Gerald Silver.

"Now think of your truest friend. How do you feel toward this friend, and how do you show your loyalty to her?"

(Teacher, Carol Jackman, talks with Lynn Pusey. Other class members, l. to r., Pat Phillips, Bobby Bateman, Scott Hargreaves, Tamara Carroll, Lori Patterson, Shaun Onyon, Michael Peterson. Course 11 class, Butler Fourth Ward, Butler West Stake Salt Lake City.)

LEARNING ACTIVITIES

1. *Greeting:*

The teacher greets each student by name. He congratulates Paul on his birthday, coming this week. (Paul is the boy she is particularly trying to reach with today's lesson.) He will now be eligible to receive the priesthood; he will be expected to respect it and be LOYAL to his calling.

2. *Opening Prayer.*

3. *Recall (Show):*

The teacher asks the students to think of their truest friend. Name some things he would do to show you he is a true friend. (Teacher lists the students' examples on the chalkboard.) How do you feel toward this friend? What kind of feeling do you have inside when you are together?

Are *you* a true friend to someone? What kinds of things do *you* do to show your loyalty to him or her? (Teacher lists these suggestions on the chalkboard. It may also be a good idea to have the students list these things in their notebooks.)

4. *Discussion:*

Students discuss the examples they have given of true friendship (loyalty) by comparing each example with the suggestions listed on the board.

The teacher now shares the experience of "Ruth, the Girl from Moab" from the lesson manual. (The script below will help her prepare, since it contains the actual words of a 10-year-old girl who was taught this lesson by the same method.) Following the sharing of "Ruth," the teacher asks the students to discuss the quality of loyalty shown by Ruth.

5. *Appreciation:*

The students are asked how the experience of Ruth was like the experiences they have had in being loyal to their friends. The teacher compares the lists on the board with the experiences of Ruth as directed by the responses of the students.

The teacher expresses her appreciation for the loyalty shown by the students in attending class and in giving examples. Since Paul is the target today, she particularly mentions his example—either his coming to class, or if it is appropriate, the friend-loyalty example he gave.

6. *Application and Evaluation:*

The students are asked to write down—in their notebooks or on paper which the teacher provides—an act of loyalty to the Lord they will perform each day of the coming week. (See sample chart, page 125.) The results of their actions will be reported during the first part of the next class period.

The teacher closes the lesson period with her

testimony on the value of loyalty to the Lord and the blessings it brings to her life.

7. *Closing Prayer:*

The student giving the closing prayer asks his Heavenly Father to help the teacher and class members to be loyal to Him during the coming week.

LOYALTY

TEACHER: Lisa, I'm glad to have you with me today. We're going to talk about something you really need to know, something that I need to know, something that will help both of us to be better people. Would you be willing to help me learn?

LISA: Yes.

TEACHER: I am happy to be with you. You know it's fun to be together with friends, isn't it?

LISA: Yes.

TEACHER: It's soon going to be a new year. Do you have any resolutions you're going to make?

LISA: Well—not to quarrel so much.

TEACHER: Quarrel? Do you usually quarrel?

LISA: Sometimes.

TEACHER: With whom?

LISA: My sisters and my brother.

TEACHER: Don't you love them?

LISA: Yes.

TEACHER: Does quarreling help you to love them? To be a true friend to them?

LISA: No.

TEACHER: Do you think if you could get so you didn't quarrel so much, you could make true friends of your sisters and brother?

LISA: Yes.

TEACHER: I want you to think about making TRUE friends of people. Think of your *truest* friend. (Pause.) Can you think who it is?

LISA: Well, I have two of them.

TEACHER: Do you want to tell me their names?

LISA: Yes, Sharon and Shawna Smith.

TEACHER: Do Sharon and Shawna show they are true to you? Name some of the things they do to show that they're your true friends.

LISA: Well, they share things with me, and give me presents at Christmastime and my birthday. They invite me to play with them and go ice-skating with them.

TEACHER: How do you feel toward them when they do things like this for you?

LISA: Oh, I feel happy.

TEACHER: What kind of feeling do you have inside?

LISA: A good one.

TEACHER: Can you tell about how it feels?

LISA: Well, it just makes you feel really happy. You're glad that they do things for you and with you.

TEACHER: The good feelings you have toward Sharon and Shawna are the result of things they do to show they are true to your friendship. They love you and this is the one way to show their love. What kinds of things do you do to show you're true to them?

LISA: Well, I do the same things back to them.

TEACHER: What kinds of things?

LISA: Yesterday I was going to invite them to go ice-skating, and I invite them down to play, and different things.

TEACHER: Have you ever had a friend who would stick up for you when others were saying unkind things about you, or who went somewhere with you when it would have been easier for her to remain where she was?

"Ruth was loyal to Naomi. Ruth said, 'Naomi, don't ask me to leave you! I'll go and live in your land with you.'"

LISA: Yes.

TEACHER: How did that make you feel?

LISA: Good.

TEACHER: How did you know she was sticking up for you?

LISA: I could tell by the way she acted; by the things she said. She'd say something that was being on my side, something that would make me feel better—that it was okay, or don't listen to them, or something.

TEACHER: That's fine. Let me share an example of a girl who was as true a friend as she could be. She must have made her mother-in-law feel good, just as your girl friend made you feel good. This true friendship we've been talking about is what we call *loyalty*. It involves being loyal to someone or true to them. Have you ever heard a story from the Old Testament about a girl named Ruth?

LISA: Yes.

TEACHER: Would you like to hear how she was true—loyal to someone?

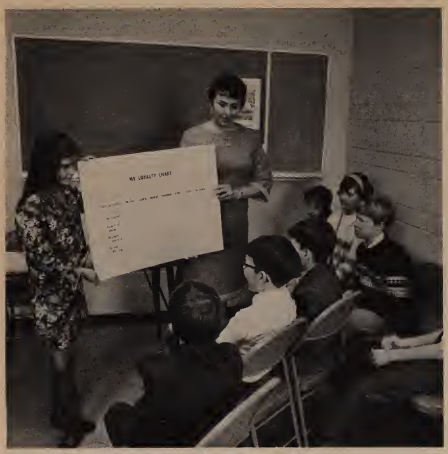
LISA: Yes.

TEACHER:

Two girls, Ruth and Orpah, had gone to live with their mother-in-law, Naomi, and they were taught in her home about Jehovah, the God of Israel. Ruth learned to love and serve Jehovah, and she gave up the idol worship that she had learned in her land of Moab.

Now, when the two sons of Naomi died, she was left without a husband or sons in this strange land. She wished that she might die also. Her two daughters-in-law, Ruth and Orpah, tried to comfort her and help her through this mourning for the loss of her husband and sons. Naomi wanted to return to Canaan, the land of her birth and her people. She

(*Continued on following page.*)



"This Loyalty Chart is for writing down, each day through the week, any act of loyalty to others and to the Lord."

heard that the famine that had driven them from Canaan was over, and she was now prepared to go back. She was anxious to return to Canaan because she was poor and lonely. She had no one in the land of Moab except her daughters-in-law. Ruth and Orpah decided that they should go with Naomi, but Naomi told them, "No, you shouldn't come with me. The Israelitish people are clannish. They stick together in groups, and you wouldn't be welcomed there very readily because you are not Israelites. And anyway, you should remain here because I have no more sons. There wouldn't be a very good chance for you to get husbands there." Orpah, upon hearing this, gave Naomi her love and bade her farewell; she decided to remain in her own land. But not Ruth. No, Ruth was loyal. You know what you said about your friends, when they are loyal to you, you like to be with them and you invite them to go places with you; and sometimes you tell other people what fine friends you have—what good people they are. Well, that is just what Ruth did. Ruth said, "Oh, no, Naomi! I will go with you wherever you go. And when you go to your land, your people will be my people, and your God, my God."

Do you think Naomi was a true friend to Ruth?

LISA: Yes.

TEACHER: Do you think Ruth was a good friend to Naomi?

LISA: Yes.

TEACHER:

Now, let us see what Ruth did because she was loyal. She helped her mother-in-law, Naomi, carry all of her possessions into the land of Canaan. When she got there, Ruth went out to get a job to help pay for the things they needed. Now, is that being a loyal friend? Ruth went to work in the fields of a certain wealthy man named Boaz. Boaz noticed Ruth. She was a lovely girl, and he wondered who she was. He was so impressed that he said to his workmen, "Now, as you go through the fields today, leave a little bit more of the grain, so that when Ruth comes along she will have more to pick up." In those days when the rich men went to their fields to harvest, they left a certain amount of the grain behind for the poor people of the village to gather, so that they might have food. They didn't just give the food to them. The poor people had to earn it by picking it up for themselves.

Finally Boaz found out that Ruth was the daughter-in-law of his cousin, Naomi. Boaz was so impressed when he found out about the love and loyalty of Ruth to Naomi that he asked Ruth to become his wife. So the very thing that Naomi had thought was impossible for Ruth came about—she obtained a husband among the Israelites.

TEACHER: Now, Lisa, can you think of an example in your own life, when you have been loyal to someone? I know you're not old enough to be out looking for a husband as Ruth was, but can you tell of a time when you have been loyal to a friend?

LISA: Yes. There is a new girl in our school class and her name is Virginia, and nobody hardly ever plays with her except a girl named Cindy Carol. I have two friends. We usually play together, but my friends don't like to have Virginia play with us. Well, one day Virginia didn't have anybody to play with because Cindy was sick, so I played with her—and it made me feel better.

TEACHER: Now, were you being loyal to your friends that day? I thought you said they didn't like to have Virginia play with them—and then *you* went and played with Virginia. Were you still being loyal to your friends?

LISA: No. I didn't think I was.

TEACHER: You didn't think you were? Were you doing the right things? To whom were you being loyal?

LISA: Virginia.

TEACHER: Were you being loyal to someone else?

LISA: Yes.

TEACHER: Who?

LISA: Heavenly Father.

TEACHER: How were you being loyal to him?

LISA: Well, he said to do unto others as you would have others do unto you; and I always want somebody to play with me, so I went and played with her.

TEACHER: Now, Lisa, do you remember how you felt when you were playing with her? You just said that it made you feel good. Can you tell me a little bit about how you felt?

LISA: Well, I felt happy and I knew I was doing good and —well, I can't explain it.

TEACHER: Lisa, how was your experience with Virginia like the experience Ruth had in being loyal to her mother-in-law, Naomi?

LISA: Well, Ruth was loyal to her mother-in-law, and I was loyal to my Father in heaven.

TEACHER: Your loyalty, then, was being true to that which was right. Is that what you are telling me?

LISA: Yes.

TEACHER: Is doing right a part of being loyal?

LISA: Yes.

TEACHER: What could you do this week that would show your loyalty to your mother?

LISA: I could help her fold clothes or do the dishes or something like that.

TEACHER: Is obedience a part of loyalty?

LISA: Yes.

TEACHER: Can you think of something you could do in terms of obedience that would show your loyalty to your mother?

LISA: Well, if she told me to tend the baby or watch my sisters or take my sisters to Primary I could obey her.

TEACHER: Lisa, I have a chart here called, "My Loyalty Chart." You will notice that it has all the days of the week up at the top. Down the side it lists things that you can do to show loyalty. You try these things. You select others of your own—parental obedience, attending meetings, speaking kind words, doing chores cheerfully, and others. Now let's see what you can do by next week.

LISA: All right.

Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

MY LOYALTY CHART

To Show Loyalty	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.	Score
Obey Parents							
Speak Kind Words							
Do Chores Cheerfully							
Attend Meetings							

JUNIOR SUNDAY SCHOOL HYMN FOR THE MONTH OF MAY (*Concluded from page* 121.)

ful world our Heavenly Father had made for him that he wrote a song of thanks.

"Brother Sorensen of our bishopric remembers singing that song when he was a boy in Sunday School; I have asked him to come and sing it for us so we can learn it. After we listen, can you tell some of the things that the composer is describing to us, as he looks out from his high place?"

The children listened, expressed what they had heard, then listened again as Brother Sorensen sang the first verse once more. They all hummed with him as he sang the first verse a third time.

"Isn't that a cheerful way to tell our Heavenly Father how much we enjoy his beautiful world? I think we know why young people loved Evan Stephens, who composed that song."

For Brother Sorensen's comfort, the organist had written out a copy of the hymn in the key of F. And as is so often true of songs in 6/8 meter which swing in two's with three subdivisions on each pulse, the tempo has to go slow or the singers will be breathless. If you will practice with the second hand of a clock until you can match one pulse per second, you will have a speed which will allow children to sing all the notes and still take breaths.

Let us join in a
Seconds: 1 2
song in the morn-ing
Seconds: 1 2

On subsequent Sundays Sister Adams helped the children to feel the swing of two's and particularly to enjoy the interesting ascending phrases:

Prais-ing the Lord for the light . . .
Chas-ing the dark-ness of night . . .
For all the bless-ings he doth . . .

As they were learning the song, she would sing the other phrases, having them join her on these ascending melody lines, until finally they were ready to sing the entire song with her. By the second Sunday of June they could sing it without her help. Of course, former hymns of the month were systematically reviewed from the poster of the months of the year.

Note: Recently a chorister expressed doubt that her children were mature enough for the hymn-practice period. I asked if she meant the six-, seven-, and eight-year-olds. "Oh, no. We have only the two- to five-year-olds. The others go into the adult Sunday School." While hoping that her superintendency will recognize the problems created by this deviation from recommended procedure, it occurs to us to ask if Junior Sunday School workers are aware of the recommendation that three- and four-year-olds separate to classes immediately after the sacrament and that their music practice take place in the classroom. If a Junior Sunday School has only five-year-olds and younger, we would certainly recommend that the learning of new music take place in smaller classroom groups rather than in a large room with dozens of children.

—*D. Evan Davis.*

An "in" word today is relevant. We often hear that "religion should be relevant," or "our challenge is to make the message of Christ relevant to twentieth-century man." The Book of Mormon is doctrinally relevant, and in it we find the answers to . . .

EVERYMAN'S VITAL QUESTIONS

*by Joe J. Christensen**

Today some young people (and old ones, too, for that matter) are dropping out of organized religions because they do not find relevant, satisfying, or meaningful answers to life's most pressing questions. Episcopalian Bishop James A. Pike in a recent article noted:

The dropout crisis in both organized religion and organized society has become alarmingly clear during the past year. Young people—hundreds of thousands of them—have dropped out. They are defiant, cynical, and apparently have given up all hope.[1]

So many today seek what they consider to be real, relevant answers to life's perplexing problems. Almost every Christian desires satisfying answers to the question, "Who am I, and how do I relate to God, Christ, life here, and the hereafter?" Even though the Book of Mormon account spans more than two thousand years, it contains doctrinally consistent messages that are relevant in our nuclear age. Let us consider a few of them.

CHRIST'S DIVINITY AND MISSION

The divinity of Christ is challenged as much today as ever, yet one who receives a testimony of the validity of the Book of Mormon is confident of Christ's divinity. Literally from the frontispiece to the final page, powerful support is presented. The fact that Jesus is the Christ is one of its central messages. Prophetic visions of Christ's birth and mission are recorded by Nephi (1 Nephi 11:13-24); unusual signs at the time of his birth and death are predicted by Samuel the Lamanite (Helaman 14:3-6 and 14:26-29); his life and resurrection are prophetically outlined in King Benjamin's magnificent sermon (Mosiah 3:3-11). That Jesus Christ would be central to man's salvation was preached, prophesied, and written by Nephi more than five centuries before the Savior's birth, as indicated by this beautiful section:

For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.

And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. (2 Nephi 25:23, 24, 26.)

RESURRECTION

Some people today seriously question whether Christ was literally resurrected. In fact, most who have been influenced by the movement to "demythologize" the scriptures question whether the empty tomb was actually an historical fact.[2] The Book of

(For Course 17, lessons of April 28 and May 5, "Corianton" and "Moroni vs. Zerahemnah"; for Course 19, lessons of April 21 and May 5, "The Gospel as a Way of Life" and "Eternal Nature of Covenants and Ordinances"; for Course 25, lesson of March 31, "Greater Love Hath No Man"; for Course 27, lessons of March 10 and May 19, 26, "Come Unto Christ," "The Role of the Prophet," and "Overcoming Through Christ"; for Course 29, lessons of May 5 and 19, "The Book of Mormon"; to support family home evening lesson 28; and of general interest.)

*Dr. Joe J. Christensen was born in Banida, Idaho. He served in the Mexican Mission from 1948-51 and returned to receive a B.A. degree at Brigham Young University in 1953. He took his PhD at Washington State University in 1960 and is now director of the Salt Lake Institute of Religion on the University of Utah campus. He has also been a captain in the Air Force. He has served the Church as a bishop and MIA superintendent, and is currently a high councilor in the University First (Utah) Stake, where he and his wife, Barbara Kohler Christensen, are members of the 12th Ward. The couple have six children.

[1] "Religion and Rebellion," by James A. Pike, *Psychology Today*, August, 1967, pages 45-49. Quoted by permission.

[2] See *The Interpreter's Dictionary of the Bible*, volume 3, "Mythology," especially page 488.

Mormon sheds refreshing light and conviction in this major area of man's concern. Jesus did die and come to life again, and with power the book testifies that all men will live again!

The Prophet Jacob, Lehi's son, elaborates on the reasons for the resurrection more than five hundred years before it actually occurred. (See 2 Nephi 9: 6-14.) Amulek and Alma both discuss the concept of a universal resurrection in which the wicked as well as the righteous will be resurrected. (See Alma 11:41-45; and Alma 40.) Yet undoubtedly the most impressive evidence of Christ's resurrection was his own personal appearance on this hemisphere. If anyone desires to have a thrilling spiritual and scriptural experience, let him turn to 3 Nephi, chapters 11 to 26 inclusive, and read of the Savior's appearance to those assembled in the land Bountiful. The resurrected Jesus was introduced by his Father as follows:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. (3 Nephi 11:7.)

Jesus stretched forth his hand and said:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world. (3 Nephi 11:10.)

Later, the Savior offered the Nephites the same tangible witness to his resurrection that he had extended to his disciples in Palestine, with the following invitation:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. (3 Nephi 11:14.)

BAPTISM, AN ESSENTIAL

In spite of the fact that Jesus said, ". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," (John 3:5), many hold that the ordinance of baptism is no longer significant to man's salvation. However, baptism finds a consistent emphasis throughout the Book of Mormon. The earliest formal mention of baptism occurs before one has finished reading 16 pages of the Book of Mormon. (See 1 Nephi 10:9.) It is reiterated with moving, prophetic, historical, and logical reference throughout the entire record. A few moving passages concerning baptism are:

(1) Nephi's discussion of why the Savior was to be baptized and the importance of baptism for everyone is found in 2 Nephi 31:

And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water! (2 Nephi 31:5.)

(2) Christ's own admonition to *all* to be baptized was one of his first messages after his appearance on this hemisphere. (3 Nephi 11:17-35.) Note two verses:

And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. (3 Nephi 11:33, 34.)

(3) From Mormon's epistle to his son Moroni comes the impressive logic denouncing the practice of infant baptism:

Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.

And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. (Moroni 8:8, 9.)

We can turn to the scriptures contained in the Book of Mormon and find there a rich, consistent source of answers to life's most pressing questions: Yes, Jesus is divine, he did rise from the dead and break the bands of death for *all* mankind; he is our Savior through his grace, and our exemplar and teacher through the great messages and ordinances he taught.

In this era of unrest, deep concern, and spiritual dropouts, the Book of Mormon can help us find the answers to what the psychologist Carl Jung[3] calls "everyman's question"—"Who am I and how do I relate to that which is infinite and ultimate?" And to the answer, another beautiful Book of Mormon scripture is relevant:

And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.

Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope. And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.

If so, his faith and hope is vain, for none is ac-

(*Concluded on following page.*)

[3]Carl Gustav Jung (1875-1961)—prominent Swiss psychiatrist (considered by some to be second only to Sigmund Freud) and first president of the International Psychoanalytic Association. His writings contain a mystical and religious emphasis. Among other published works are *Psychology and Religion* (1938) and *Integration of a Personality* (English translation 1939).

ceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen. (Moroni 7:41-48.)

EXAMPLES OF VITAL DOCTRINES CONSISTENTLY TAUGHT THROUGHOUT THE BOOK OF MORMON

DOCTRINE OR PRINCIPLE	BEFORE CHRIST'S BIRTH	DURING AND AFTER CHRIST'S MINISTRY
The Divinity of Christ's Birth, Mission, and Atonement	1 Nephi 10:4-14 11:12-34 19:6-10 2 Nephi 25:16-29 Mosiah 3:5-18 15:1-9, 23 16 (entire chapter) Alma 7:7-12	3 Nephi 11:3-12 Mormon 7:10 9:1-3 Moroni 7:16 8:8 9:22-26
Resurrection	2 Nephi 9:4-13 Mosiah 15:20-26 26:23-26 Alma 40 (entire chapter) 41:2-5 Helaman 14:16, 17	3 Nephi 23:8-10 26:5 Mormon 9:13 Moroni 7:41
Baptism, a Vital Ordinance	1 Nephi 10:9, 10 Mosiah 18:8-16 2 Nephi 31:5-17 Alma 7:15	3 Nephi 11:21-28 12:1 19:12 21:6 Moroni 6:1-4 8 (entire chapter)
The Power of the Holy Ghost	1 Nephi 10:17-19 13:37 2 Nephi 26:13 28:31 32:3 33:1 Jacob 7:12, 13, 17 Alma 7:10	3 Nephi 21:2 29:6 Moroni 3:4 6:4-9 7:36, 44 8:7 10:4-7
God, a God of Miracles	2 Nephi 10:4 26:13, 20 27:23 28:5, 6 Mosiah 3:5 8:18 15:6 Alma 26:12	3 Nephi 17:7-9 4 Nephi 13, 30 Mormon 8:26 9:7-26 Moroni 7:33-38 10:7-26
Final Day of Judgment	2 Nephi 9:22 Mosiah 3:24 Alma 33:22 Helaman 8:25 12:3-26	3 Nephi 28:32, 40 Mormon 6:16-22 Moroni 10:34

NOTE: A student of the Book of Mormon may find the location of additional doctrines and references by turning to:

1. George Reynolds, *A Complete Concordance of the Book of Mormon,* Edited and arranged by Philip C. Reynolds; Deseret Book Company, Salt Lake City, Utah, 1957.
2. William E. Berrett, *Teachings of the Book of Mormon;* Deseret News Press, Salt Lake City, Utah, 1952.
3. Glen L. Pearson and Reid E. Bankhead, *A Pin-Point Marking Guide to the Book of Mormon;* Bookcraft, Inc., Salt Lake City, Utah, 1961.

Library File Reference: BOOK OF MORMON.

The Privilege of Motherhood

SUGGESTED MOTHER'S DAY PROGRAMS, SUNDAY, MAY 12

FOR SENIOR SUNDAY SCHOOL

THEME: *Motherhood—A Lifetime Mission*

DEVOTIONAL PRELUDE.

OPENING HYMN: "O My Father," *Hymns, The Church of Jesus Christ of Latter-day Saints*, No. 139.

INVOCATION.

SACRAMENTAL HYMN: "While of These Emblems We Partake," *Hymns*, No. 217.

SACRAMENT SERVICE.

(The Sunday School superintendent or someone assigned by him will extend a welcome to all mothers. The following thoughts might be included, in keeping with the theme of the program):

It is fitting that springtime should be chosen to honor mothers, for this is the maternal season of the year, when nests are built and the young are nurtured—but responsibility in nature is of short duration. The birds are gone from the nest in a few short weeks; the animal young soon leave to follow their natural lives.

Photo by H. Armstrong Roberts.

A child blossoming into spiritual depth and beauty, as the quiet loveliness of the rose, is the joy of a mother's heart.

The responsibility of the mother in our homes, however, is not ended with the giving of life and a few short weeks of care. When a woman assumes the bearing and rearing of children, she is called to a mission which is rich and of long duration.

An old Jewish proverb says: "God could not be everywhere, and so he made mothers." Motherhood is a lifetime work. A true mother guards a child's health, provides abundant physical care, and guides his footsteps until the child achieves adulthood. Long after children are gone from the home, a true mother's prayers ascend daily for their protection and well-being.

Mothers work quietly and obscurely and patiently. The following poem by Elizabeth Barrett Browning expresses this:

REWARD OF SERVICE[1]

The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close-knit strands of unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The book of life the shining record tells.
Thy love shall chant its own beatitudes,
After its own life working . . . .

—Elizabeth Barrett Browning.

Latter-day Saint mothers desire physical growth and health for

[1] "Reward of Service," by Elizabeth Barrett Browning, from *The Best Loved Poems of the American People*, selected by Hazel Felleman; Garden City Publishing Company, New York, N.Y., 1936; page 39.

their children, but parallel with such growth they desire to see each child grow spiritually in a knowledge of God and his plan for his children.

There is no greater tribute which can be paid to a mother than to see the child she has reared remain true to gospel principles and endure in the paths of righteousness to the end of his life.

THE MOTHER'S HYMN[2]

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clearer, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to Thee. . . .

. . . All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.

—*William Cullen Bryant.*

Each period in a child's development makes demands for new skills, preparation, and attitudes on the part of each mother; and thus the mother and child advance in learning and understanding.

FOUR MINUTE TALK: "The Privilege of Motherhood" (to be given by a young mother).

FOUR MINUTE TALK: "The Challenge of Loving and Guiding Teen-agers" (to be given by a mother who has teen-age children in the home).

FOUR MINUTE TALK: "The Rewards of a Family Grown" (to be given by an older woman whose children are mature adults).

The following list of songs is suggested to amplify the above program:

"Old Mother" [Dear Mother], by Edward Grieg. (Above.)

"Songs My Mother Taught Me," by Antonin Dvorak; G. Schirmer, Inc., publisher.

"To My Mother," by Robert McGinsey; Carl Fischer, publisher.

"For My Mother," by Albert Malotte; Schirmer Company, publisher.

"All Through the Night," *The Children Sing*, No. 128.

Mother's Day Program General Committee: Donna D. Sorensen, Chairman; Robert M. Cundick, Kathryn B. Vernon, Carol C. Smith.

Senior Sunday School Program: Donna D. Sorensen.

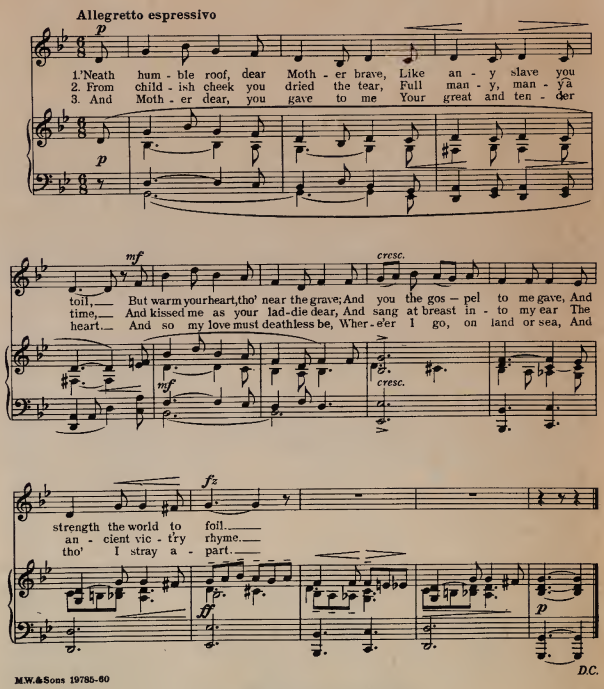
Junior Sunday School Program: Carol C. Smith.

Dear Mother

(Old Mother)

A.O. VINJE
English version by
WILL EARHART

EDVARD GRIEG, Op. 33, No. 7
(1843 - 1907)



M.W.&Sons 19785-60

From *Pathways of Song*, Volume Four
Copyright 1938 by M. Witmark and Sons
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[2] "The Mother's Hymn," by William Cullen Bryant, from *Masterpieces of Religious Verse*; edited by James Dalton Morrison; Harper and Brothers Publishers, New York, N.Y., 1948; No. 1078.

THEME: *I Am Thankful For A Mother To Love*

OPENING HYMN: From *The Children Sing:* "Can a Little Child Like Me," No. 42; or, "I Thank Thee, Dear Father," No. 1.

SACRAMENTAL HYMN: "A Sacramental Song," *Sermons and Songs for Little Children*, page 9.

SONG: "Mother's Day," *The Children Sing*, No. 132. (All children sing this.)

POEM: (Course 3 children may learn the following verse in class and repeat it together):

What can we do when we are three
To help our Mother be happy?

(The children of Course 3 should prepare in class their own drawings of things they can do to help their mother and make her happy. These should be done on large paper (at least 11"x18"). Each child will hold his own picture and, in turn, tell what he is doing in the picture to help his mother. This should be practiced in class several times before the child performs in the worship service. His description should be short: "I help dry the dishes," etc.)

SONG: "Mother Dear," *Sermons and Songs for Little Children*, page 10.

SONG: "The First Bouquet," *The Children Sing*, No. 138. (Sung by Course 5 children.)

POEM: (Three children from Course 5 can give the following poem, or one child can recite it, if desired):

FLOWERS FOR MOTHER[3]

I never have a special day
To give flowers for my mother;
I give them to her every day
To show how much I love her.
When I sweep the kitchen floor
Or care for baby brother,
Run errands or make the beds,
I'm giving flowers to Mother.
It's lots of fun pretending
To hear my mother say,
"Thank you dear, for all the flowers
You've given me today."

—*Clara Rader.*

[3]"Flowers for Mother," by Clara Rader; from *The Instructor*, copyright F. A. Owen Publishing Company, Dansville, New York, May, 1941; used in *Growing in the Gospel, Part I*, page 141. Quoted by permission.

POEM: (Three children from Course 7 give the following poem):

MY BLESSINGS[4]

I saw a lovely, purple flower
Lift up its fragrant head,
And nod to me as I passed by;
And whispering, I said,
"I love to watch your smiling face;
You're beautiful as can be;
I need to thank my Heavenly Father
For giving me eyes to see."

I heard a lovely, trilly note
Come from a bluebird gay,
Which sat upon a little branch,
And brightened up the day.
"Your song is sweet," I quietly said,
"The notes are filled with cheer.
I need to thank my Heavenly Father
For giving me ears to hear."

I saw my mother's smiling face,
I heard her song of hope;
I put my arms around her neck,
And softly these words I spoke:
"I want to thank my Heavenly Father
For blessings he's sent from above;
I want to thank him, Mother dear,
For giving me you to love."

—*Hazel F. Young.*

[4]"My Blessings," by Hazel F. Young, *The Instructor*, February, 1964; page 79.

HYMN: "Mother Dear," *The Children Sing*, No. 130. (All children sing this.)

TALK: "My Mother Makes Our Home a Happy Place To Be." (by a child from Course 7.)

HYMN: "Love At Home," *The Children Sing*, No. 126 (Sing one verse).

Library File Reference: MOTHERS.

Photo by H. Armstrong Roberts.

"I never have a special day to give flowers for my mother; I give them to her every day to show how much I love her."

THE LEHI STONE

(STELA 5)

by Richard O. Cowan

While Lehi and his colony were encamped in the Valley of Lemuel on the shores of the Red Sea, Lehi experienced a most interesting vision or dream. He beheld a tree whose fruit was most desirable. Also, he saw a rod of iron running along a path which led to the tree, and by the side of the path was a deep gulf. Beyond this was a great building. (See 1 Nephi 8.) Lehi's son Nephi received a subsequent vision in which he learned more concerning the meaning of what his father had seen. (See 1 Nephi 11-15.) The tree was a representation of God's love, while the rod symbolized his word, which, if steadfastly adhered to, would lead them to the point where they could enjoy the fruits of the gospel. The large building depicted pride.

Lehi saw several groups of people in his dream. One group (1 Nephi 8:31-33) sought only materialistic ends; some reached their goal, while others were lost. Another group (see 1 Nephi 8:21-23) professed spiritual intentions, but not having a firm hold in the faith, they were lost in the mists of temptation. Others (see 1 Nephi 8:24-28), with the word of God as their guide, were able to reach their goal but fell away in the face of worldly concerns and did not endure to the end. Thus Lehi learned the importance of enduring in faith to the end in order to partake of the fruits of God's love, the greatest of which is eternal life. (See Doctrine and Covenants 14:7.)

Concerning these special channels of revelation Elder James E. Talmage has written: "Visions and dreams have constituted a means of communication between God and men in every dispensation of the Priesthood."[1]

Ancient America has provided another glimpse into Lehi's vision or dream of the tree of life. In 1941 archaeologists unearthed a stela or stone monument at Izapa, Chiapas, in southeastern Mexico. The monument measures ten feet in height, five feet in width, and two feet in thickness. Archaeologists designated it "Stela 5" and first published a description of it in 1943. Dr. M. Wells Jakeman of the BYU Department of Archaeology was impressed by the similarities between this stone's carvings and the record of Lehi's experience. He has discussed these similarities in several books and articles.[2] In 1958 BYU archaeologists made a casting of the stone, and today a full-size replica of Stela 5 is on display in the archaeology department there.

The accompanying chart, taken from a drawing prepared by Dr. Jakeman, illustrates the features of the carving on the stela. The central feature is the tree, around which are found six figures. An old man (1) is shown in an attitude of worship and instruction. The person sitting behind him is holding over the old man's head a carved emblem, symbolizing a crocodile (2), which in ancient American tradition is often a name-glyph for the "great father" who was supposed to have come with his family to settle the land after a legendary "great flood," and who was considered the first ancestor of the ancient Guatemalans.[3] Furthermore, a large jaw is a prominent feature of this nameglyph; the Hebrew place-name *Lehi* is defined as *jaw, jawbone,* or *cheek.*

Behind the old man is a female figure (3).[4] Her elaborate headdress corresponds to those in ancient Old World representations of royalty; it might be remembered that Sariah's name meant "princess of Jehovah."[5] Another large figure (4), whose light beard probably signifies youth, appears to be writing. The account of this dream was written by Nephi, whom the Book of Mormon describes as "being exceeding young, nevertheless being large in stature." (1 Nephi 2:16.) In the carving, his headdress closely resembles that of the Egyptian grain god, Nepi.[6] The young man seems to be assisted by another (5), who might correspond to Sam in the Book of Mormon. Finally, two others (6 and 7) are closer to the old man, perhaps suggesting their seniority in the family; at the same time, however their backs are turned to the tree, which might symbolize their rejection of that for which it stood.[7] The parallel with Laman and Lemuel is apparent. In the original stone carving, one of the most definite features is a straight deep groove (8), which might be a representation of the rod of iron.[8]

(For Course 9, lesson of May 5, "The Book of Mormon—Another Sacred Record"; for Course 27, lessons of March 17 and May 19, "Enduring to the End" and "The Role of the Prophet"; for Course 29, lesson of May 5, "The Book of Mormon"; and of general interest.)

[1]James E. Talmage, *Articles of Faith,* 14th edition; Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1925; page 226.

[2]See "Izapa Stela 5 and the Book of Mormon," by M. Wells Jakeman, *The Instructor,* December, 1961, page 410. For more detail, see "Stela 5, Izapa, as the Lehi Tree-of-Life Stone; a Reply to Recent Attacks," by M. Wells Jakeman, *Newsletter of the S.E.H.A.* No. 104, November 27, 1967, pages 2-11 (published by the Department of Archaeology, Brigham Young University).

[3]M. Wells Jakeman, *Stela 5, Izapa, Chiapas, Mexico (A Major Archaeological Discovery of the New World);* Department of Archaeology, Brigham Young University, Provo, Utah, 1958; page 23. (This work is out of print, but is available in libraries.)

[4]M. Wells Jakeman, *Stela 5, Izapa, Chiapas, Mexico,* pages 32, 33.

[5]M. Wells Jakeman, *Stela 5, Izapa, Chiapas, Mexico,* page 37.

[6]M. Wells Jakeman, *Stela 5, Izapa, Chiapas, Mexico,* page 40.

[7]M. Wells Jakeman, *Stela 5, Izapa, Chiapas, Mexico,* page 58.

[8]M. Wells Jakeman, *Stela 5, Izapa, Chiapas, Mexico,* page 58.

Library File Reference: LEHI.

THE LEHI STONE

Stela 5, Izapa; Chiapas, Mexico

And the angel said unto me: . . . Knowest thou the meaning of the tree which thy father saw? And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things. (1 Nephi 11:21, 22.)

And . . . I beheld that the rod of iron . . . was the word of God, which led to the fountain of living waters, or to the tree of life. . . . And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world. . . . (1 Nephi 11:25, 36.)

Taken from the Book of Mormon syllabus, by College of Religious Instruction, Brigham Young University.

See article opposite (Page 132) for explanation of numbered figures.

*"This feature, although unrecognizable, corresponds, somewhat, to the 'great and spacious building' that Lehi . . . says he also saw in his vision." (*Stela 5, Izapa, Chiapas, Mexico* by M. Wells Jakeman; page 66.)

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Art by Dale Kilbourn.

HOW DO YOU INVEST?

THEODORE ROOSEVELT: AS PRESIDENT, HE HEADED FOR THE WOODS.

Today I have been reading an article: "What Investors Need to Know."[1] The article gives advice from three leading investment counselors. They talk about such things as opportunities in bonds, hints for small investors, good values in blue-chip stocks, and the effect of high interest rates on stock prices.

Most of us are investors. Some put their money in stocks or bonds. Others, in mutual funds. More of us invest our money in savings accounts. Generally, we invest for the purpose of taking out later more than we put in.

All this reminds me of something a neighbor once said. He observed that one of the soundest investments any man could make is the time he spends with his son or daughter. Our neighbor added that this investment makes good economic sense. "What better insurance could you have for your old age than a devoted son or daughter to look after you?" he said.

Of course there are more important reasons, both here and in the hereafter, for taking time for close companionship with our children.

The youngest man ever to become President of the United States once wrote to his eldest son: "I have heartily enjoyed many things: the Presidency, my success as a soldier, a writer, a big game hunter and explorer; but all of them put together are not for one moment to be weighed in balance when compared with the joy I have known with your mother and with all of you. . . ."[2]

Few men put as much energy into the high office of President as Theodore Roosevelt, the author of this letter. But while in the White House he never seemed to neglect investing time with his children. A visiting newsman from Chicago once described the remarkable sight of watching "the President of the United States at the head of this young band of savages on their way to the woods. . . ."[3]

I knew a man who amassed considerable wealth and a widespread reputation for wisely investing funds. But I would not rate him among the foremost investors. In the process of achieving fame and fortune he neglected his son. The boy's tragic life was a haunting reminder of failure where investments count most.

I have long admired Joseph of old for his purity and courage, as the king's ruler in a mighty land, as a forgiving brother, and as a loving son. This week I have a new appreciation of Joseph as a noble father. I have been reading more about Joseph in the Book of Genesis.

After Jacob had lived in Egypt 17 years, Joseph received word of his father's serious illness. Joseph traveled to Jacob's bedside. He took with him his two sons, Manasseh and Ephraim.

Through his dimming eyes, Jacob asked who the boys were. Catch the pride in Joseph's reply: "They are my sons, whom God hath given me in this place."[4]

"From between his knees,"[5] Joseph took his sons, and bowed before his father. Then he presented his sons for a prophet's blessing.

Genesis gives another warm glimpse of Joseph as a loving father in his evening years:

"And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees."[6]

Our sons are now 15 and 11. Our older boy is interested in wrestling, photography, skiing, and swimming. The younger son enjoys stamp collecting, the piano, hiking, and people. I ask myself the question: "What Do Investors Need to Know Now?"

They need to know that time is more valuable than money. And that one of the best ways to invest time is with sons. Yes, to me, learning some new wrestling holds and about the recent commemorative stamp issues is far more important than the Dow-Jones average or what the interest rates will be on savings at midyear.

—*Wendell J. Ashton.*

(For Course 25, lesson of May 26, "First Things First"; for Course 27, lesson of March 31, "Making Choices"; to support family home evening lesson 28; and of general interest.)

[1]"What Investors Need to Know," *U. S. News & World Report*, December 4, 1967; pages 38-43.

[2]Stefan Lorant, *The Life and Times of Theodore Roosevelt;* Doubleday and Company, Garden City, New York, 1959; page 456.

[3]Stefan Lorant, *The Life and Times of Theodore Roosevelt*, page 460.

[4]Genesis 48:9.

[5]Genesis 48:12.

[6]Genesis 50:23.

Library File Reference: FAMILY LIFE.